

BIBLIOGRAPHY OF URBAN FOLKLORE

- I. THEORY
 - A. Applied Folklore Topics
 - B. Urban Theories & Concepts
 - C. Migrant Studies
- II. GENRE
 - A. Folksongs
 - B. Tales and Legends
 - C. Humor (Jokes and Rhymes)
 - D. Folk Heroes and Characters
 - E. Beliefs
 - F. Customs, Rites, and Ceremonies
 - G. Proverbs and Speech
 - H. Miscellaneous Genres
- III. MISCELLANEOUS LORE ORGANIZED BY CITY OR STATE
- IV. IMMIGRANT GROUP LORE
 - A. General and Theoretical
 - B. Greek
 - C. Italian
 - D. Jewish-Yiddish
 - E. Spanish and Mexican
 - F. Miscellaneous Northern and Western European
 - G. Miscellaneous Central and Eastern European
 - H. Asian (Chinese and Japanese)
 - I. Other
- V. AMERICAN INDIAN
- VI. NEGRO
- VII. OCCUPATIONAL LORE
 - A. Labor and Industrial
 - B. Miscellaneous Urban Occupations
- VIII. OTHER URBAN SUBCULTURES
 - A. Children
 - B. High School and College
 - C. Drug Cultures and Lore
 - D. Miscellaneous Subcultures
- IX. FOLKLORE AND MODERN MASS MEDIA

INTRODUCTION

This bibliography was compiled for several reasons. First, I assigned my graduate class in Applied Folklore the task of preparing an annotated bibliography on urban folklore. My reason for the assignment was that our class discussion primarily dealt with the applied folklorist in an urban environment.

As their central focus the students utilized the work by Richard A. Reuss and Ellen J. Stekert, "A Preliminary Bibliography of Urban Folklore Materials," which was compiled for publication in The Urban Experience and Folk Tradition (Austin, Texas, 1971). Many of the items listed therein were not available on campus, but several students visited other libraries to locate those articles or books within their area of interest. Others, including myself, added individual items and even separate sections which they were aware of or had located in other pursuits. The final content and form of the bibliography was based on what we had accomplished during the semester and on what we felt would be the future use for such a bibliography. My own use of this bibliography constitutes the second reason for its being compiled in its present form. I was asked to propose a course in urban folklore to broaden the undergraduate folklore program at Western Kentucky University. Because our program has some consistent and sometimes successful opposition, I decided to send my course proposal through the various committees by arming it with overwhelming bibliographical evidence of the existence of urban folklore. I structured the bibliography to meet my own teaching needs in several courses. The technique worked. For the first time we have a folklore course which satisfies an undergraduate requirement and is not confined merely to the elective category.

I am aware of the limitations of this bibliography. Several obvious works, such as The Urban Experience and Folk Tradition, are not included because I use them as texts in my courses. If I began to list all of the other limitations here, I would probably change my mind about publishing this at all. I am also aware, however, of the many requests I receive for materials and information on folklore. Perhaps this bibliography will meet some of that need while bringing in revenue for this journal which needs and deserves our continued support. Perhaps others will find it useful in ways similar to my own.

I wish to thank Ellen Stekert for the kind go-ahead on this project, and I would like to thank Dick Reuss for his except for the fact that I have not been able to contact him. Where is Dick Reuss? Ann Arbor, Michigan? Washington, D.C.? I also wish to thank the students in my Applied Folklore class--Roger Beatty, Laura Cullom, Stephen Poyser, George Reynolds, Ruby Ruffy, Judith Sadewasser, Michael Stoner, and Mary Helen Weldy--who frequently questioned both my methods and my madness. Special thanks are due Ruby Ruffy, my graduate assistant, who worked many hours arranging and typing and meeting deadlines imposed by committees.

BIBLIOGRAPHY OF URBAN FOLKLORE

I. THEORY

A. APPLIED FOLKLORE TOPICS

Ames, Karl. "Teaching Folklore in Urban High School," New York Folklore Quarterly, XXI:3 (September, 1965), 206-212.

Describes folklore course taught in New York City high school in terms of subject, texts, and assignments. Suggests how to incorporate folklore into high schools.

Auser, Cortland P. "The Viable Community: Redirections Through Applied Folklore," New York Folklore Quarterly, XXV:4 (March, 1970), 3-13.

Defines folklorists' role as humanistic. Emphasizes the use of history in restoration, landmark preservation, and festival planning. Sees restoration of a sense of community to American life as applied folklore.

Bauman, Richard. "Proposal for a Center of Applied Folklore," Folklore Forum, Bibliographic and Special Series, No. 8, 66 (1972), 1-5.

Proposes activities of an applied folklore center: 1) central registry of resources and personnel in applied folklore, 2) publication of materials in applied folklore, 3) publication of newsletter, 4) development and coordination of liaisons with other allied disciplines, 5) regular sessions of applied folklore at meetings of the American Folklore Society.

Botkin, B.A. "Applied Folklore: Creating Understanding Through Folklore," Southern Folklore Quarterly, XVII:3 (September, 1953), 199-206.

Deals with applying folklore to folk festivals, in re-education of children to their home and neighborhood culture, and in group conversation.

Botkin, Ben A. "The Folklore Scene," New York Folklore Quarterly, XXI:1 (March, 1965), 64-66.

Brief synopsis of events and discussions of the American Folklore Society meeting in New York, 1964. Discusses Alan Lomax's call for establishing a committee on Applied Folklore.

Botkin, B.A. "We Called It 'Living Lore'," New York Folklore Quarterly, XIV:3 (Fall, 1958), 189-201.

Describes organizing of New York Federal Writers' Project (WPA, 1938). Discusses hiring of personnel, goals of the project, methods of inquiry, and rationale for limitations in fieldwork. Shows how writers employed by the project gained from and contributed to the collection of folkloristic materials. Stresses that fieldworkers must live with the folk community and try to avoid personal biases in recording information.

Coffin, Margaret Mattison. "Folklore and Folk History-- Senior High School Elective," New York Folklore Quarterly, XIX:2 (June, 1963), 152-155.

Describes content of folklore and folk history course at a New York high school and offers suggestions for organizing such a course.

Denisoff, R. Serge. "The Proletarian Renaissance: The Folkness of the Ideological Left," Journal of American Folklore, 82:323 (January-March, 1969), 51-65.

Discusses use of song (and folklore) to put forth belief systems and gain internal unity for social movements. Gives history of consolidation of traditional folksongs with left-wing ideology and the application of folksong for the cause. Gives names of persons and groups who used folksong for transmission of political ideology. Notes.

Fishwick, Marshall. "Folklore, Fakelore, and Poplore," Saturday Review, L:34 (August 26, 1967), 20-21, 43-44.

Discusses creation of variants in tradition. Cites examples of "Factory-made folklore," (fakelore), and describes poplore as "remythologizing" folklore (return to traditional processes, with different cultural base). Discusses changing values and corruption of traditional processes.

Howard, Dorothy Mills. "Folklore in the Schools," New York Folklore Quarterly, VI:2 (Summer, 1950), 99-107.

Sees folklore as a process of education and shows how children can become aware of the folklore process: what it is, how it operates in their lives and community. Discusses four ways to use folklore in schools. Notes.

Lewis, Mary Ellen B. "The Feminists Have Done It: Applied Folklore," Journal of American Folklore, 87:343 (January-March, 1974), 85-37.

Sees feminists' attack centered in beliefs and sayings that tend to support and maintain stereotypes. Discusses how feminist movement uses folklore materials, and applies them to the struggle for female equality, while at the same time, creates new traditions.

McCadden, Helen M. "Folklore in the Schools: Is There a Legend in Your Closet?" New York Folklore Quarterly, VII:3 (Autumn, 1951), 229-235.

Describes use of folklore in her class to develop sense of the imminence of history in students' lives. Tells several methods she uses to include folklore in classes and includes six short stories written by students concerning folklore of their families.

Moss, William W. Oral History and Program Manual. New York: Praeger Publishers, 1974. 109 pp.

Describes concepts and practices of an oral history program at the John F. Kennedy Library in Waltham, Mass. Includes information on starting an oral history program, techniques for interviewing and processing interviews, research use of oral history tapes and transcripts, processing records, and staffing and equipping such a program. Includes glossary of oral history terms.

Reich, Wendy. "The Use of Folklore in Revitalization Movements," Folklore, 82:3 (Autumn, 1971), 233-244.

Notes use of folklore in various historic and contemporary politico-religious movements. Folklore functions in times of rapid change to help a society adjust, by providing either a sanction or spur to action.

Seeger, Charles. "Folk Music in the Schools of a Highly Industrialized Society," Journal of the International Music Council, V (January, 1953), 40-44.

Defines folk music and its changes when affected by industrialization. Suggests ways to revive oral tradition and ways of cooperation between folklorists and educators.

Seeger, Charles. "The Folkness of the Non-Folk vs. The Non-Folkness of the Folk," Folklore and Society, ed. by Bruce Jackson. Hatboro, Pa.: Folklore Associates, 1966. Pp. 1-9.

States that applied folklore study should be engineered to serve, not to dictate. An applied study of folklore should investigate the folkness of the non-folk and non-folkness of folk.

Trillin, Calvin. "A Stranger With a Camera," Appalachia in the Sixties, ed. by David S. Walls and John B. Stephenson. Lexington: University of Kentucky Press, 1972. Pp. 193-201.

The story of a Canadian filmmaker who came to the mountains of Eastern Kentucky in 1967 to make a documentary on the residents and was promptly shot. Describes the trial of accused slayer and insiders' and outsiders' responses to the killing. Notes people's thoughts toward those who come to their area to make documentaries.

B. URBAN THEORIES AND CONCEPTS

Abu-Lughod, Janet. "Urban-Rural Differences as a Function of the Demographic Transition: Egyptian Data and an Analytic Model," American Journal of Sociology, LXIX:5 (March, 1964), 476-490.

Tests generalizations concerning fertility, death rates, and age and sex composition of population on both rural and urban settings in Egypt. Notes that Egypt's deviance from growth patterns in other industrial nations can be explained within a demographic transition framework.

Axelrod, Morris. "Urban Structure and Social Participation," American Sociological Review, 21:1 (February, 1956), 13-18.

Based on interviews in the Detroit area, finds that social status (conferred by income), occupation, and education may be seen as indices to a person's participation in a given social structure. Dispels stereotype that the city dweller is devoid of kinship and informal group associations.

Bell, Wendell and Marion D. Boat. "Urban Neighborhoods and Informal Social Relations," American Journal of Sociology, 62:4 (January, 1957), 391-398.

Interviews men of four social types in San Francisco and shows fairly frequent informal relationships within the neighborhood. Finds that men visited relatives more often than neighbors and co-workers.

Foster, George M. "What is Folk Culture?" American Anthropologist, 55:2 (April-June, 1953), 159-173.

Rejects Redfield's theory of polarity of folk and urban cultures. Advocates that the study of folk culture be broadened and analyzed from: 1) its content and how it came to be, and 2) its organic relationships to more complex non-folk cultures. Views folk culture as drawing from urban products of intellect and science, in a circular, give-and-take fashion. Proposes that folk cultures will disappear where a high degree of industrialization develops.

Jackson, George Pullen. "Revolution in Pittsburgh," Tennessee Folklore Society Bulletin, XII:2 (May, 1946), 1-6.

Examines six public school song books for percentage of folk and composed songs. Thinks more emphasis should be placed on teaching traditional music. Discusses the leadership of Jacob Evanson, supervisor of vocal music in Pittsburgh, in this direction.

James, Thelma. "Report on Wayne University Archives," Midwest Folklore, V:1 (Spring, 1955), 62-64.

Gives brief history of the archives (with emphasis on lore of ethnic groups). Describes present archiving procedures and extent of collections according to ethnic groups and states.

Kahl, Joseph A. "Some Social Concomitants of Industrialization and Urbanization," Human Organizations, 18:2 (Summer, 1959), 53-74.

Mainly concerned with Africa, a study of social changes in the move from village to urban environment. Deals with changes in population growth, division of labor, education, social class, and family in the urban milieu. Optimistic about local traditions bending easily into urban centers. Bibliography.

Komarovsky, Mirra. "The Voluntary Associations of Urban Dwellers," American Sociological Review, XI:6 (December, 1946), 686-698.

Uses class distinctions to compare and evaluate patterns of group participation in New York City. Reveals that the higher the person's social class, the more group affiliations he is likely to have, generally without regard to sex or age.

Miner, Horace. "The Folk-Urban Continuum," American Sociological Review, 17:5 (October, 1952), 529-537.

Discusses criticism of describing the ideal polarity of folk and urban cultures. Stresses how the folk-urban continuum better explains cultural change as increasing or decreasing heterogeneity of cultural elements and helps destroy value judgments of a society. Stresses some limitations of this theoretical construct.

Orans, Martin. "A Tribal People in an Industrial Setting," Journal of American Folklore, 71 (1958), 422-445.

Anthropological study of process of change in the Santal tribe (in the industrial center of Jamshedpur in India). Three sections: recruitment and commitment of Jamshedpur's labor force, changing beliefs and practices concerning witchcraft, and quantitative variations in marriage forms. Tables, notes.

Redfield, Robert. "The Folk Society," The American Journal of Sociology, LII:4 (January, 1947), 293-308.

Presents theory to study a given society: contrast society to two models-- urban and folk; note its kinship relationships, sacred beliefs, and behavior and values to see probable interrelations of elements of disorganization and secularization of society,

Ross, H. Lawrence. "Uptown and Downtown: A Study of Middle-Class Residential Areas," American Sociological Review, 30:2 (April, 1965), 255-259.

Attempts to identify life-styles differences between downtown and suburban residents. Studies persons in Riverdale and Manhattan with approximately the same social, ethnic, and family status. Concludes that lifestyle differences are products of underlying differences in class, ethnic, and family status.

Urofsky, Melvin I. (ed.). Prospectives on Urban America. Garden City, N.Y.: Anchor Press/Doubleday, 1973. 307 pp.

Essays on the idea of community in the city, frontier heritage of urban America, the immigrant and the urban melting pot, psychological problems of the urban poor, white problems of the cities, cities and the environmental crisis, the crisis in urban education, urban crimes and the courts, and others. Index.

Vidich, Arthur J. and Joseph Bensman. Small Town in Mass Society: Class, Power and Religion in a Rural Community. Princeton: Princeton University Press, 1968. 493 pp.

Discusses history and setting of community life, major institutional realities (social class and economics), class and mass in politics, reconciliation of symbolic appearances, and institutional realities (religious and sociological). Includes a section on methods, theory, and implications of findings. Index, author's index.

Wilson, James Q. (ed.). Urban Renewal: The Record and the Controversy. Cambridge: Massachusetts Institute of Technology, 1966. 683 pp.

Sections on economics, goals, renewal in practice, relocation and community life, government and citizen participation, planning and design, challenge and responses, and the future of urban renewal. Of special interest to urban folklorists are essays on changing economic function of the central city, housing of relocated families, psychological costs of relocation, failure of urban renewal, and new directions in renewal. Index.

Wirth, Louis. "Urbanism as a Way of Life," The American Journal of Sociology, XLIV:1 (July, 1938), 1-24.

Discusses how a city's size affects intimate personal acquaintances and accounts for individual variability, as well as segmentation of human relations. Shows how city density controls close contact with social relations. States that heterogeneity does not accomodate a rigid social structure, but increases individual's mobility, instability, and insecurity.

Wright, George O. "Projection and Displacement: A Cross-Cultural Study of Folk-Tale Aggression," Journal of Abnormal and Social Psychology, 49:4 (October, 1954), 523-528.

Examines 75 tales from 33 societies, looking for aggression displacement reflected in the tales. Concludes: 1) In a society in which children are severely punished for aggression, strangers (instead of the hero) in a tales become objects of aggression; the hero is not likely to triumph. 2) A more intense kind of aggression is shown in these tales, than in societies where children are not punished for aggressive behavior. 3) The individual in the society which punishes aggressive behavior often chooses harmless objects on which to place aggression. 4) Expressions of aggression in tales are real and constant.

C. MIGRANT STUDIES

Benyon, Erdmann Doane. "The Voodoo Cult among Negro Migrants in Detroit," American Journal of Sociology, XLIII:6 (May, 1938), 894-907.

Study of voodoo cult, an organization formed by Negro migrants in Detroit which deals with race consciousness and advocates Negroid racial superiority. Although members remain socially isolated from the city, they have achieved a functional economic relationship which has helped them adjust to life in the city.

Coles, Robert. Migrants, Sharecroppers, Mountaineers: Volume II of Children of Crisis. Boston: Little, Brown & Co., 1967. 653 pp.

Child psychiatrist's study of three groups in southeast: migrant workers, sharecropper & tenant farmers, and mountaineers of Appalachia. Introduces the land, children and the worlds they live in, any rural drawings of their environments. Discusses methods used for study, references, index.

Gitlin, Todd and Nanci Hollander. Uptown: Poor Whites in Chicago. New York: Harper & Row, Publ., 1970. 435 pp.

Story of JOIN (Jobs or Income Now), an organization working to alleviate poverty and bad physical conditions in Chicago. Narratives relate conditions of poor whites before and during the time they lived in Chicago.

Killian, Lewis M. "The Adjustment of Southern White Migrants to Northern Urban Norms," Social Forces, 32:1 (October, 1953), 66-69.⁶⁵

Discusses role of white migrants as newcomers to Chicago. Attributes imperfect assimilation to much mobility (thus, no leadership), persistence to old norms (thus, voluntary segregation), and S-X factor. Discusses migrants' social contact with the Negro.

Kiste, Robert C. The Bikinians: A Study in Forced Migration. Menlo Park, California: Cummings Publishing Co., Inc., 1974. 212 pp.

Examines consequences of forced migration of former inhabitants of Bikini in the Marshall Islands, selected as a nuclear test site by the U.S. in 1946. Discusses how three relocations have altered Bikinian social and physical environments and forced the people to adapt.

II. GENRE

A. FOLKSONGS

Anderson, E.N., Jr. "The Folksongs of the Hong Kong Boat People," Journal of American Folklore, 80:317 (July-September, 1967), 285-296.

Introduces study of folklore in Hong Kong and discusses distribution and types of songs, songs sung in the community, and history and relationship of the songs. Includes sample texts and discussion. Notes.

Belz, Carl I. "Popular Music and the Folk Tradition," Journal of American Folklore, 80:316 (April-June, 1967), 130-142.

Provides definition of rock-'n'-roll and discusses stylistic and geographic distinctions between it, traditional music, and other popular music. Discusses elements of instrumentation, anonymity, and performance.

Cantrick, Robert P. "The Blind Men and the Elephant: Scholars on Popular Music," Ethnomusicology, IX:2 (1965), 100-114.

Review of scholarship distinguishing popular music from other music. Quotes references back to the Golden Age of Greece. References.

Cohen, Norman. "The Skillet Lickers: A Study of a Hillbilly String Band and Its Repertoire," Journal of American Folklore, 78:309 (July-September, 1965), 229-244.

Survey of recorded repertoires of three musicians making up the Skillet Lickers, noting marked trends in their careers. Notes.

Cohen, Norman. "Tin Pan Alley's Contribution to Folk Music," Western Folklore, XXXIX:1 (January, 1970), 9-20.

Discusses the history of Tin Pan Alley music (1860 through 1910) and explains its songs' appeal to American folksingers.

Cray, Ed. The Erotic Muse. New York: Oak Publications, Inc., 1968. 272 pp.

Discusses problems of defining and collecting bawdy songs. Notes orientation of this music to audience acceptance. Contains annotated bawdy song texts, collected mostly from white collar workers and professionals. Interpolations in texts are indicated.

Denisoff, R. Serge. "Folk Rock: Folk Music, Protest or Commercialism?" Journal of Popular Culture, III:2 (Fall, 1969), 214-230

Views folk rock as derived from the dichotomy of cultural attitudes based on education, class, disenchantment of the sixties, and transition from folk music to the Beatlemania cult. Folk rock is not overtly protest but does reflect social goals of the "love generation" and is made for profit.

Denisoff, R. Serge. "The Religious Roots of the American Song of Persuasion," Western Folklore, XXXIX:3 (July, 1970), 175-184.

Discusses influence that religious camp meetings and their songs held for early socialist camp meetings and their rally songs, as well as later songs of protest. Sees function of these religious and social protest songs as creating emotional response. Discusses the Negro hymn as a powerful recruiting force.

Denisoff, R. Serge. "Songs of Persuasion: A Sociological Analysis of Urban Propaganda Songs," Journal of American Folklore, LXXIX:314 (October-December, 1966), 581-583.

Discusses two types of protest songs, the magnetic and rhetorical: the first creates cohesion and morale for a movement; the second identifies with and describes some social condition, but offers no solution. Discusses function of the propaganda song.

Denisoff, R. Serge. "Take It Easy But Take It: The Almanac Singers," Journal of American Folklore, 83 (January-March, 1970), 21-32.

Study of the Almanac Singers and their effect on revivalistic folk music. Notes the impact of their social ideology, form and structure of their music, and their contributions to the folk music revival.

Downey, James C. "Revivalism, the Gospel Songs, and Social Reform," Ethnomusicology, IX:2 (1965), 115-125.

Presents revivalism as a means of reforming society. Discusses need for revivalism, themes of the revival movement, and the concept of Christian Socialism (concern for man's soul and environment). Comments on loss of favor in revivalism as a reforming tool.

Evanson, Jacob A. "Folk Songs of an Industrial City," Pennsylvania Songs and Legends, ed. by George Korson. Philadelphia: University of Pennsylvania Press, 1949. Pp. 423-466.

Tells of Pittsburgh's varied musical heritage, including its folksong tradition. Observations are limited to folklore of steel industry. Includes remarks by steelworkers who contributed songs and words and music of 17 songs of industrial Pittsburgh.

Evanson, Jacob A. "Pittsburgh-Region Folksongs for Pittsburgh Children," Keystone Folklore Quarterly, V:1&2 (Spring-Summer, 1960), 30-40.

Argues that local American folksongs are naturally the first music of American children. Stresses importance of teaching local and national folk music in the schools.

Fife, Austin and Alta Fife. "Pug-Nosed Lil and the Girl with the Blue Velvet Band: A Brief Medley of Women in Western Songs," American West, VII:2 (1970), 32-37.

Shows how camp followers and other women of easy virtue who made early appearances in cow towns, army posts, mining towns, and railroad junctions were celebrated in ballads and songs. Includes four songs (with music for one).

Goldstein, Kenneth S. "The Ballad Scholar and the Long Playing Phonograph Record," Folklore and Society, ed. by Bruce Jackson. Hatboro, Pa.: Folklore Associates, 1966. Pp. 35-44.

Sees phonographic recordings as source of information for folkloristic works. Cites three works where knowledge of and reference to ballad variants on records could have made commentary of analysis more complete. Notes.

Green, Archie. "Hillbilly Music: Source and Symbol," Journal of American Folklore, LXXVIII: 309 (July-September, 1965), 257-266.

Sees hillbilly music as a fusion of genuine folk elements and popular culture (commercialism), and thus, an indicator of culture. Discusses the birth and thriving life of country music.

Greenway, John. American Folksongs of Protest. Philadelphia: University of Pennsylvania Press, 1953. 348 pp.

Historical survey of Negro songs of protest, songs of textile workers, miners, migratory workers, farmers, and miscellaneous laborers. Comments on the position of protest songs in folk literature and the genesis and structure of the modern folksong. Sections on song-makers, appendix of recorded protest songs, bibliography, list of songs and composers.

Greenway, John. "Jimmie Rodgers-- A Folksong Catalyst," Journal of American Folklore, 70 (1957), 231-234.

Comments on the life of Rodgers and gives synopsis of important traditional influences in his life. Points out Negro folksong elements in his songs and specific folk motifs in his "blue yodels." Shows how a commercial performer uses a knowledge of folklore to become a star and folk hero.

Gronow, Pekka. "International Trends in Popular Music," Ethnomusicology, XIII:2 (May, 1969), 313-316.

Observes the number of local records, foreign group records (American and English), and other foreign records bought in selected countries. Notes that economics does not always affect the taste of the world audience. Where the folk music tradition is still strong (i.e., in France), foreign popular records are not widely purchased.

Hall, James W. "Concepts of Liberty in American Broadside Ballads, 1850-1870: A Study of the Mind of American Mass Culture," Journal of Popular Culture, II:2 (Fall, 1968), 252-277.

Notes that the word "Liberty" appeared frequently in broadsides during the time of the Civil War. Discusses popular concepts of liberty and attempts to limit liberty of certain groups within a culture. As expressions of liberty become more specific, mass culture becomes more ambivalent in dealing with the concept.

Jackson, Bruce. "Prison Worksongs: The Composer in Negatives," Western Folklore, XXVI:4 (October, 1967), 245-268.

Introduces the genre and its functions. Presents five work songs (most accompanied with tunes). Explains some lyrics and comments on structure, rhyme, sources, and themes of these songs.

Kahn, Ed. "Hillbilly Music: Source and Resource," Journal of American Folklore, 78:309 (July-September, 1965), 257-266.

Survey of previous manuscripts, both popular and folkloristic, which have dealt with hillbilly music. Reviews music, folios, and periodicals and emphasizes those including discography references and data.

Laufe, Abe. "Sing Along Songs," Keystone Folklore Quarterly, X:1 (Spring, 1965), 35-42.

Discusses numerous songs which entered oral tradition by being sung at home and revived with television, radio, and motion pictures. Gives background on origins and popularity of songs mentioned.

Malone, Bill C. Country Music U.S.A.: A Fifty Year History. American Folklore Society Memorial Series, Vol. 54. Austin: University of Texas Press, 1968. 442 pp.

Comments on and documents evolution of a modern genre of song. Beginning with roots of commercial music as they appear in folksong, Malone traces early history of commercial country music from "hillbillie" to "country and western." Covers emergence of bluegrass and the folk revival. Index, bibliography, list of song titles.

McCulloh, Judith. "Some Child Ballads on Hillbilly Records," Folklore and Society, ed. by Bruce Jackson. Hatboro, Pa.; Folklore Associates, 1966. pp. 107-129.

Presents transcriptions of eight hillbilly recordings of six Child ballads. Comments on history of the performers, interpretation, rhythmic patterns, instrumentation, musical themes, and comparison to Child ballads. Reference notes.

Merriam, Alan P. and Fradley H. Garner. "Jazz-- the Word," Ethnomusicology, XII:3 (September, 1968), 373-396.

Reviews past theories of the derivation of the word "jazz" and discusses early spellings and euphemisms created for the word. References.

Nettl, Bruno. "Preliminary Remarks on Urban Folk Music in Detroit," Western Folklore, 16:1 (January, 1957), 37-42.

Finds little or no true urban folk music in Detroit; all is urban in location, but rural in origin and spirit. Discusses diminishing communal re-creation, oral tradition and participation in urban music, and increasing use of instrumentation. Tunes more important than texts and function in urban music. Observed southern black, white, and ethnic music in Detroit to formulate these theories.

Rhodes, Willard. "Folk Music, Old and New," Folklore and Society, ed. by Bruce Jackson. Hatboro, Pa.: Folklore Associates, 1966. pp. 11-19.

Defines folk song and sees "new" folk music as providing continuity with the past and asserting change and direction of the music. Notes that music is never static and should not be studied only on aesthetic basis. Reference notes.

Rosenberg, Neil V. "From Sound to Style: The Emergence of Bluegrass," Journal of American Folklore, 80:316 (April-June, 1967), 143-150.

Traces the development of bluegrass style. Sees bluegrass as a result of effects of commercialism and tradition. Describes country music's decline and its conforming to rock-'n'-roll, and bluegrass' refusal to change. Discusses the revival of bluegrass and its wedding to country-western music.

Smith, L. Mayne. "An Introduction to Bluegrass," Journal of American Folklore, 78:309 (July-September, 1965), 245-256.

Describes the music and instrumentation of bluegrass, its stylistic origins, and cultural context. Gives dates and names significant in bluegrass music's history.

Stearns, Marshall and Jean. "Vernacular Dance in Musical Comedy: Harlem Takes the Lead," New York Folklore Quarterly, 22:4 (December, 1966), 251-261.

Describes the history and repertoire of the Darktown Follies, the first Negro vernacular dance on stage. Previously, blacks on stage had used white themes and minstrel stereotypes in their comedies. Shows how the black dance became popular on stage.

Stekert, Ellen. "Cents and Nonsense in the Urban Folksong Movement: 1930-1966," Folklore and Society, ed. by Bruce Jackson. Hatboro, Pa.: Folklore Associates, 1966. pp. 153-168.

History and commentary on folksong movement in the cities from 1930 to 1966. Delineates types of folksingers and songs which appeared and notes anti-intellectual strain running through the movement. Sees folksong as a blend of text, tune, style of presentation, and function. Reference notes.

Tallmadge, William H. "The Responsorial and Antiphonal Practice in Gospel Song," Ethnomusicology, XII:2 (May-September, 1968), 219-238.

Describes techniques of part singing and traces origins and methods to Afro-American and European sources. Gives insight into contemporary Negro gospel style and the influences of gospel singing on rock music.

Truzzi, Marcello. "The 100% American Songbag: Conservative Folksongs in America," Western Folklore, XXVIII:1 (January, 1969), 27-40.

Notes how folksongs have expressed antithetical, culturally-biased, and right winged viewpoints in the past, but are now reactionary in nature. Gives examples of songs with these uses.

Upadhyaya, Hari S. "Collecting of Folksongs from and the Life History of a Bhojpuri Folksinger of India," Tennessee Folklore Society Bulletin, XXXIV:4 (December, 1968), 87-92.

Discusses collecting over 500 ritual, festival, and love songs from a woman from the Sonavarsa Village in India and describes the singer's life. Includes a list of major song types collected from Devi in 1961.

Vega, Carlos. "Mesomusic: An Essay on the Music of the Masses," Ethnomusicology, X:1 (January, 1966), 1-17.

Presents mesomusic from theoretical, functional, and historical points of view. Mesomusic ("middle" music) is functional modern music for recreation, theatre, games, classroom, etc., existing within strict symmetrical rhythmic structures. Notes how mesomusic can move from folk to art music and back again and gives examples of this phenomenon.

Wilgus, D.K. "The Hillbilly Movement," Our Living Traditions: An Introduction to American Folklore, ed. by Tristram P. Coffin. New York: Basic Books, Inc., 1968. pp. 263-271.

Discusses origin and connotations of hillbilly music and its spread of popularity. Discusses how the music became a bridge between the rural and urban cultures, especially with the emergence of country and western music.

Wilgus, D.L. "An Introduction to the Study of Hillbilly Music," Journal of American Folklore, 78: 309 (July-September, 1965), 195-203.

Discusses origins of hillbilly music and its appearance in the South, Midwest, and Northeast. Discusses the study of hillbilly music through use of taped radio shows, records, printed copies of sheet music, personal interviews, and other media.

B. TALES AND LEGENDS

Barnes, Daniel R. "Some Functional Horror Stories on the Kansas University Campus," Southern Folklore Quarterly, XXX:4 (December, 1966), 305-312.

Notes functions of initiation and interdiction in horror tales collected at the University of Kansas. Gives examples of these tales, which often move from interdiction to violation to consequence.

Beardsley, Richard K. and Rosalie Hankey. "The Vanishing Hitchhiker," California Folklore Quarterly, I:4 (October, 1942), 303-335.

Discusses the popularity and effectiveness of this tale and provides four collected versions. Notes introduction of European motif in one version.

Beardsley, Richard K. and Rosalie Hankey. "A History of the Vanishing Hitchhiker," California Folklore Quarterly, II:1 (January, 1943), 13-25.

Analysis and discussion of texts presented in an earlier article CFQ, I:4, 303-335). Notes elements in the tale dating back to Greek and Roman times, but also points out modern urban elements. Gives examples of other tales with related motifs.

Bennett, John. "Folk Tales from Charleston," Yale Review, XXXII:4 (June, 1943), 721-740.

Five tales collected from blacks near Charleston, S.C. in the early 1900's. Contrasts storytelling styles of blacks and poor whites. Discusses origins of these tales in fantasy and anecdotes, and as survivals of real life people or scandals.

Burgess, Don. "Russian Astronauts First to Land on the Moon," Western Folklore, XXIX:3 (July, 1970), 192-193.

Discusses oral narrative circulating among Tarahumara Indians of northern Mexico. Narrative is result of a misinterpreted Spanish broadcast about a Russian spaceflight. Notes how this fantastic story reflects the process of oral transmission.

Byrd, James W. "Traveling Anecdotes and War," Tennessee Folklore Society, XXXV:2 (June, 1969), 50-51.

Describes certain anecdotes told by U.S. soldiers in World War II and Vietnam. Discusses the traveling anecdote and states its function in combat conditions.

Carter, Albert Howard. "Some Folk Tales of the Big City," Arkansas Folklore, 4 (August 15, 1953), 4-6.

Collection of five stories reflecting fears of city life: The Stranger Disguised, The Phantom Coachman, The Unique Compact, The Corpse of the Cat, The Cat Parcel.

Clarke, Kenneth. "The Fatal Hairdo and the Emperor's New Clothes Revisited," Western Folklore, XXII:4 (1964), 249-252.

Discusses variation in tale of the girl who dies from cockroaches hiding in her beehive hairdo and eating away at her brain. Collected at the Jeffersonville Campus of Indiana University.

Cohen, B. Bernard and Irvin Ehrenpreis. "Tales from Indiana University Students," Hoosier Folklore, VI:2 (June, 1947), 57-65.

Five ghost stories (including variants of "The Dream Warning") and four tall tales taken from nine I.U. students. For each, informant and date of collection are given.

Cord, Zenia E. "Department Store Snakes," Indiana Folklore, II:1 (1969), 110-114.

Deals with tales about women who prick themselves with some hidden object in clothes in department stores. This puncture leads to amputation or death. Cites variants of the story in Indiana.

Dégh, Linda and others. "Folk Legends of Indiana," Indiana Folklore, I:1 (Fall-Winter, 1968), 9-109.

Collection of 16 legends of Indiana, including variants and comparative notes, found in the I.U. Archives. Includes The Butter Witch, The Disappearing Treasure, The Face on the Tombstone, The Warning Light, The Negro in the Concrete, The Runaway Grandmother, The Hook, and others. (For five more tales with similar treatment, see Indiana Folklore, II:2 (1969), 3-74.)

Dorson, Richard M. American Folklore. Chicago: University of Chicago Press, 1959. 328 pp.

Survey of elements contributing to American folklore. Section on modern folklore looks at tales and legends of the city, lore of students, and GI folklore. Section on immigrant lore discusses carryovers from Europe, ethnic comic characters, dialect jokes, ballads, beliefs, and a Greek family's lore. Bibliographical notes, table of tale types, index.

Dorson, Richard M. America in Legend. New York: Pantheon Books, 1973. 336 pp.

Retells American history through its folklore, showing how ideas and values of a given period are reflected in ballad, lore, and legend. Covers colonial period through the counterculture of the 1960's. Presents lore of contemporary life in druglore and draft-dodging stories. Bibliographical notes for each chapter, index.

Edgerton, William B. "The Ghost in Search of Help for a Dying Man," Journal of the Folklore Institute, V (1968), 31-41.

Presents three versions of the Petersburg "miracle," all published in Russian papers within a two-week period. The tale, with motifs in common with the vanishing hitchhiker tale, has also been traced to England. Discusses reporters' attitudes and possible manipulation of the tale.

Gallant, Samuel and Irwin Shapiro. "Two Urban Folk Tales," New York Folklore Quarterly, II:4 (November, 1946), 276-278.

Account of two tales in oral tradition in New York City, urban because of their sophistication and use of local elements. One concerns a child who gets a chamber pot stuck on his head. The other involves deceptions connected with adultery.

Girdler, Lew. "The Legend of the Second Blue Book," Western Folklore, XXIX:2 (April, 1970), 111-113.

Presents three versions of the "Legend of the Second Blue Book," collected in 1937, 1960, and 1967.

Hartikka, H.D. "Tales Collected from Indiana University Students," Hoosier Folklore, V:2 (June, 1946), 71-82.

Five tall tales, four ghost stories, four horror stories, and two other tales contributed by I.U. students. For each, informant and date of collection are given.

Hawes, Bess Lomax. "La Llorona in Juvenile Hall," Western Folklore, XXVII:3 (July, 1968), 153-170.

31 items of ghost lore collected from inmates of a girls' correctional home, exploring three faces of the traditional Mexican La Llorona: temptress, child killer, and mourning woman. Applies structural analysis to data and remarks on unliquidated lacks and their effect on girls of the home.

Howard, James. "Tales of Neiman-Marcus," Folk Travelers: Ballads, Tales, and Talk, ed. by Hody C. Boatright, Wilson M. Hudson, and Allen Maxwell. Austin: The Texas Folklore Society, 1953. P. 16-170.

Describes tales developed around this specialty store in Dallas, concerning princely shoppers, people who don't want to buy anything, and those proud that they were physically injured in the store. Shows variants and newspaper sources.

Jagendorf, M. "The Rich Lore of a Rich Hotel, The Plaza," New York Folklore Quarterly, IX:3 (Autumn, 1953), 176-182.

Incidences occurring at the hotel, including tales concerning animals, residents at the Plaza, and deaths of persons in that hotel.

Jagendorf, M. "Tales of New York City: A Book Preview," New York Folklore Quarterly, XXI:3 (September, 1965), 194-206.

Discusses tales heard by author in New York City many years ago. Includes story about Diamond Jim Brady, two modern trickster tales, and tale of George Holland, who liked to make people laugh.

Jansen, William Hugh. "The Surpriser Surprised: A Modern Legend," Folklore Forum, VI:1 (January, 1973), 1-24.

28 variants of a tale in which persons who arrange a surprise party for a couple are surprised when one or both come in nude. Discusses differences of attitudes and motifs of this widely collected tale.

Jones, Louis C. "Hitchhiking Ghosts in New York," California Folklore Quarterly, III:4 (October, 1944), 284-292.

Describes 49 variants of vanishing hitchhiker tale in the archives of State College of New York. Notes tales with similar motifs from foreign informants and other times and suggests the tale may not be as modern as others have thought.

Loumala, Katherine. "Disintegration and Regeneration, the Hawaiian Phantom Hitchhiker Legend," Fabula, 13 (1972), 20-59.

Presents 43 variants collected from resident ethnic groups and new arrivals to the Hawaiian Islands, in the form of beliefs, memorates, and legends. Examines how story elements undergo disintegration, are re-synthesized, and regenerated by island tellers through inclusion of local religious beliefs.

Miller, William Marion. "Another Phantom Hitchhiker Story," Hoosier Folklore, V:1 (March, 1946), 40-41.

Ghostly hitchhiker tale described as a personal experience by informant in Ohio. Other recorded sources mentioned.

Miller, William Marion. "A Modern Atrocity Story," Journal of American Folklore, 58:228 (April-June, 1945), 156-157.

This tale, collected in southwest Ohio, concerns a woman who receives sympathies because her tongue had been cut out by Japanese during World War II. In another version, her arm was cut off.

Mitchell, Carol A. "The White House," Indiana Folklore, II:1(1969). 97-109.

Variants and comparative notes on a tale collected at Fort Wayne campus of Indiana University. Concerns a house built by Frank Lloyd Wright for a woman confined to a wheelchair, who died in the house before it was completed. Includes photos of house.

Mullen, Patrick B. "Modern Legend and Rumor Theory," Journal of the Folklore Institute, IX: 2/3 (August/December, 1972), 95-109.

Attempts to distinguish between rumor and legends. Looks at rumor through a discussion of past scholarship of origins, transmission, form, and function. Discusses ambiguity in rumor and legend. Gives examples of modern legends and rumors.

Mullen, Patrick B. "The Relationship of Legend and Folk Belief," Journal of American Folklore, 84:334 (October-December, 1971), 406-413.

Legend and belief function to express norms and values of society, and are interdependent on the structural level. Theorizes that when a superstition is lost, legend functions as entertainment. Gives examples of legends based on beliefs.

O'Bryant, Joe. "Two Versions of 'The Shipman's Tale' from Urban Oral Tradition," Western Folklore, XXIV:2 (April, 1965), 101-103.

Presents two modern versions of the tale, collected in Wichita, Kansas. Both concern financial maneuvering for personal gain. Notes.

Parochetti, JoAnn Stephens. "Scary Stories from Purdue," Keystone Folklore Quarterly, X:1 (Spring, 1965), 49-57.

Discusses scary stories collected from 23 informants at Purdue, categorized by occurrences and places in a localized setting, the college setting, and miscellaneous. Some annotation, list of informants.

Peckham, Howard, H. "Folklore of the Home Front," Hoosier Folklore, VI:3 (September, 1947), 101-102.

Relates three stories concerning World War II home front conditions, collected in southern Michigan. Adds two prison atrocity stories.

Pentikainen, Juha. "Belief, Memorate, and Legend," Folklore Forum, VI:4 (October, 1973), 217-241.

Surveys European folklore scholarship following changing definitions of memorate and differentiates memorate from belief and legend. Defines memorate as narrative which clearly contains invented, empirical, unbelievable elements. Notes.

Reaver, J. Russell. "Embalmed Alive: A Developing Urban Ghost Tale," New York Folklore Quarterly, VIII:3 (Autumn, 1952), 217-220.

Presents two versions of an urban tale (from New York and Cincinnati) concerning a girl poisoned from embalming fluid found in a newly-bought dress. Discusses several processes of folktale making.

Ridley, Florence H. "A Tale Told Too Often," Western Folklore, XXVI:3 (July, 1967), 153-156.

Traces tale of innocent martyred boy back to the time of Socrates and gives examples of this tale through the ages. In modern versions, Jews and Nazis, Negroes, and Mexicans are cited as persecutors of the child.

Schnapper, M.B. "Tall Tale Teller from Paducah," The New York Times Magazine, (November 18, 1951), 22.

Celebrates Alben William Barkley from Paducah, Kentucky, Vice-President under Truman, as one of the best homespun humorists in Washington since Lincoln. Examples of some of his yarns about political candidates are given.

Wilson, William A. "Mormon Legends of the Three Nephites Collected at Indiana University," Indiana Folklore, II:1 (1969), 3-35.

Concerned with history, variants, and change of function of Mormon legends. Includes tales of Nephites bringing physical or spiritual assistance to Mormons. Notes motif relation between legends of Nephites, Irish Saint, and John the Revelator legends.

Woodward, Robert H. "Notes: The Stolen Grandma," Northwest Folklore, I:1 (Summer, 1965), 20.

Notes that a story in San Jose's Mercury (about a dead grandmother's disappearance on a family field trip) shows evidence of being an urban folktale. Notes some variants of the tale.

C. HUMOR (JOKES AND RHYMES)

Abrahams, Roger D. "Ghastly Commands: The Cruel Joke Revisited," Midwest Folklore, XI:4 (Winter, 1961/1962), 235-246..

Discusses function and form of cruel jokes. Gives examples, categorized according to motifs, following Sutton-Smith's model.

Abrahams, Roger D., and Charles Lukasch. "Political Jokes of East Germany," Tennessee Folklore Society Bulletin, XXXIII:1 (March, 1967), 7-10.

Concerned with political jokes about heads of state as authority figures. Explores three categories of Walter Ulbricht jokes concerning his unpopularity, distortion of truth, and status as puppet leader. Notes that some of these same jokes were told about Hitler.

Attebery, Louie. "Governor Jokes," Southern Folklore Quarterly, XXIII:4 (December, 1969), 350-351.

Focuses on political figure as inspirational character for joke-making. Presents jokes about Don Samuelson, incumbent Governor of Idaho.

Barrick, Mac E. "The Shaggy Elephant Riddle," Southern Folklore Quarterly, XXVIII:4 (December, 1964), 266-290.

Discusses popularity of elephant jokes and suggestions of their origins. Lists 245 elephant jokes (including their sources), divided into the use of color, the words "how?" and "what?", and Tarzan, a tree, and sneakers.

Barrick, Mac E. "The Typescript Broadside," Keystone Folklore Quarterly, XVII:1 (Spring, 1972), 27-38.

Discusses transmission and form of typed or handwritten sheets of erotic folklore, circulated since the 1920's. Gives 14 examples, notes.

Barrick, Mac E. "You Can Tell a Joke with Vigah If It's About a Higgah," Keystone Folklore Quarterly, IX:4 (Winter, 1964), 166-168.

Sees racial jokes as flourishing among middle-classed northern whites (sufficiently remote from central issues of civil rights). These jokes reflect integration and housing controversies, so-called solutions to the race problem, and black employment. Notes.

Brunvand, Jan Harold. "A Classification for Shaggy Dog Stories," Journal of American Folklore, 76 (1963), 42-68.

Collection and classification of more than 200 types of shaggy dog stories, taken from a 1958 radio contest and texts. Discusses interrelationship of folklore and popular culture of these modern jokes and psychological studies made of them.

Brunvand, Jan Harold. "'Don't Shoot Comrades': A Survey of Submerged Folklore of Eastern Europe," North Carolina Folklore Journal, XXI:4 (November, 1973), 181-188.

Study of political dissent through jokes, presenting themes which reappear in Roumanian jokelore: propaganda, repression of opinions, hatred of Russians, defects in Communist system. Includes discussion of form.

"Campus Joke Books," Newsweek, LIII:13 (March 30, 1959), 96-97.

Sees the humor magazine as an enduring campus institution, facing administration sanctions and censorship, but continuing to function despite financial hardships.

Crane, Maurice. "Bop Jokes," Journal of American Folklore, 73 (1960), 249-250.

Discusses the humor of bop jokes, based on assumptions that everyone uses hipster languages. Includes six bop jokes.

Gray, Ed. "The Rabbi Trickster," Journal of American Folklore, 77:306 (October-December, 1964), 331-345.

Discusses the role of the Rabbi Trickster jokes (offering a sense of social identification to Jews in the U.S.). Shows reflection of rabbi as aggressive and rational in time of helplessness of non-Jews. Notes difference in tone of European and U.S. Jewish jokes and the conflict of 3 U.S. major religions in the jokes. Examples of 14 jokes, bibliographical notes.

Dorson, Richard M. "Jewish-American Dialect Stories on Tape," Studies in Biblical and Jewish Folklore, ed. by Raphael Patai, Francis Lee Utley, and Dov Noy. Indiana University Folklore Series, #13. Bloomington: Indiana University Press, 1960. Pp. 111-176.

Deals with style, not content, as determinant of Jewish dialect story. Collection of 74 stories told by four informants (both Jews and non-Jews) concerning anti-Semitism, absent-minded rabbi, pogroms (mass massacres), mohel (circumcision), name-changing, Santa Claus, and personal incidents. Some annotations, notes, bibliographical references.

deCaro, F.A. Urban Joke Categories: A Bibliographical Survey. Bloomington: Indiana University Folklore Archive Xerox (January 19, 1967). 49 pp.

Essay on major works of jokelore, followed by a bibliography, listed by author, with some annotations.

Dorson, Richard M. "More Jewish Dialect Stories," Midwest Folklore, X:3 (Fall, 1960), 133-146.

Collection of 16 tales (including brief annotations of other sources), taken from Harold Males in 1959. Tales concern ironies involved with Yiddish dialect in unusual circumstances.

Dundes, Alan and Roger D. Abrahams. "The Passing of the President in Oral Tradition," Tennessee Folklore Society Bulletin, XXX:4 (December, 1964), 127-128.

Shows how jokes serve as defense against grief and function as counter-sentimental agents in society. This is reflected in four jokes concerning the assassination of President Kennedy.

Jason, Heda. "The Jewish Joke: The Problem of Definition," Southern Folklore Quarterly, XXXI:1 (March, 1967), 48-54.

Considers two articles about Jewish jokes (one written in Israel, the other in Los Angeles), noting the complex relationship between the jokes and Jewishness of the character. Notes theme of inter-ethnic conflict, rather than specific Jewishness and the need for investigation on intercultural level.

Johnson, Jerah. "Professor Einstein and the Chorus Girl," Journal of American Folklore, 73 (1960), 248-249.

Annotation of joke about the ugly, but bright man and the beautiful, but dumb girl. Identifies preceding accounts of the anecdote, the earliest recorded in 1319.

Johnson, Robbie Davis. "Folklore and Women: A Social Interaction Analysis of the Folklore of a Texas Madam," Journal of American Folklore, 86:341 (July-September, 1973), 211-224.

Study of Texas madam's use of jokes to control both male customers and the girls who work under her. Includes examples of jokes in social context.

La Barre, Weston, "The Psychopathology of Drinking Songs: A Study of the Content of the 'Normal' Unconscious," Psychiatry, II:2 (May, 1939), 203-212.

Surveys limerick drinking songs to study their content and function. Follows conceptual format of Freud, but argues against application of Freudian principles to normal behavior.

Legman, G. Rationale of the Dirty Joke: An Analysis of Sexual Humor, First Series. New York: Grove Press, Inc., 1968. 311 pp.

Introduction discusses functions of humor, with emphasis placed on dirty and bawdy jokes and related bibliographical data. Running commentary is interspersed with jokes about children, fools, animals, sadism, premarital sexual acts, marriage and adultery. Index by subject.

Middleton, Russell and John Moland. "Humor in Negro and White Subcultures: A Study of Jokes Among University Students," American Sociological Review, 24:1 (February, 1959), 61-69.

Describes sociological studies done with function of humor. Concerned with extent and type of joke, ridicule of social out-groups or deviant behavior, sexual composition of the audience, and relationship between teller and observer. Concludes that Negroes told proportionately more anti-Negro jokes using traditional stereotypes than whites, cruelty jokes were told only among whites, and whites and females were more inhibited in telling jokes in the presence of strangers.

Monteiro, George. "Parodies of Scripture, Prayer, and Hymn," Journal of American Folklore, 77:303 (January-March, 1964), 45-52.

Contains brief history of Christian parody. His contemporary texts suggest that religious parody has disappeared as a literary form, but remains as an active part of folklore. Contains examples of these parodies. Reference notes.

Porter, Kenneth W., "Humor, Blasphemy, and Criticism in the Grace Before Meat," New York Folklore Quarterly, XXI:1 (March, 1965), 3-18.

In a semi-rural Kansas community, asking the blessing was generally used to distinguish religious from those hostile or indifferent to religion. Discusses the importance and tension attached to this practice. Suggests that the tensions gave rise to humorous stories and relates these in anecdote form.

Preston, Michael J. "Xerox-Lore," Keystone Folklore Quarterly, XIX:1 (Spring, 1974), 11-26.

Shows how technological innovations can aid transmission of folklore through a study of xerox-lore. Discusses form, function, and reappearance of jokes in new (often political) situations.

Rourke, Constance. American Humor. New York: Harcourt, Brace, & Co., 1931. 315 pp.

This history of American humor contains examples of humorous songs, rhymes, and stories and references to English and American authors in regards to humor. Comments on effects of political and social forces on American humor. Notes that objective of humor is creation of fresh bonds, new unity, semblance of a society, and rounded completion of an American type.

Schmaier, Maurice D. "The Doll Joke Pattern in Contemporary American Oral Humor," Midwest Folklore, XIII:4 (Winter, 1963-1964), 205-216.

Presents a theory of humor centered around rigidity or capacity of automatism noticed in someone's personality. Presents history of the development of wind-up doll jokes. Examples are given of entertainer, statesman, minority leader & preacher, athlete & writer dolls, cruel joke dolls, and others. Notes that more doll jokes are aimed at men than women and immigrants' doll jokes often involve puns in the native language.

Sutton-Smith, Brian. "'Shut Up and Keep Diggin': The Cruel Joke Series," Midwest Folklore, X:1 (Spring, 1960), 11-22.

Systematically documents and classifies 155 cruel jokes collected in 1958 in Bowling Green, Ohio. Categories are murder of friend or relative, excrement, mutilation, cannibalism, corpses, afflictions, degenerate parents' indifference to young, religion. Suggests origin in urban setting in both America and England. Sees Little Willie and Audrie jokes as antedating cruel jokes by at least two decades.

Varisco, Raymond. "Campaign Jokes-- Goldwater and Johnson," Tennessee Folklore Society Bulletin, XXXI:4 (December, 1965), 108-112.

While jokes concerning Goldwater involved social implications, those about Johnson concentrated more on his private life, seeming more brutal. Links these observations to Freudian theories of jokes as aggression releases or rebellion against authority. Notes that some of these jokes were told about Nixon and Kennedy and by Lincoln.

Welsch, Roger L. "American Numskull Tales: The Polack Joke," Western Folklore, XXVI:3 (July, 1967), 183-186.

Reports on collection and ensuing research, postulating possible American origins of American Polack joke. Categorizes jokes as narrative, blason populaire, numskull question and answer, appellation, pun, and others. Comments on their relative frequency of occurrence and function

D. FOLK HEROES AND CHARACTERS

Abrahams, Roger D. "Some Varieties of Heroes in America," Journal of the Folklore Institute, III:3 (1966), 341-362.

Shows how hero stories reflect values of culture as guides for future action in real life and expressions of dream-life or wish-fulfillment. Discusses functions of hero storytelling to an audience. Discusses and gives examples of patterns in heroic fiction and values represented in hero stories of the Negro, white rural folk, and urban popular culture. Notes that no heroes experience transformations.

Asbury, Herbert. "The Noble Experiment of Izzie and Moe," The Aspirin Age; 1919-1941, ed. by Isabel Leighton, New York: Simon & Schuster, 1949. Pp. 34-49.

Relates some of the adventures of Izzie and Moe, New Yorkers during the prohibition era. Both were prohibition agents.

Bernstein, A.A. "Queen of the Bowery," New York Folklore Quarterly, XXIII:3 (September, 1967), 196-201.

Looks back nostalgically to the 1939 Bowery, notorious for its flophouses and hucksters. Focuses on Millie Hull, the "Queen of the Bowery," who ran the "Tattoo Emporium."

Dorson, Richard M. "Mose the Far-Famed and World Renowned," American Literature, 15:3 (November, 1943), 288-300.

Looks at the Bowery's Robin Hood, Mose the Bowery B'hoy, a stage character around 1848. Studies Mose as the local trickster clown, heroic champion of fists and fire engines, and guardian daemon of the Bowery. Approaches this type through performances given in New York and Philadelphia. Notes.

Greene, Theodore P. America's Heroes: The Changing Models of Success in American Magazines. New York: Oxford University Press, 1970. 387 pp.

Covers changing cultural standards reflected in models of success in magazines from 1787 to 1918. The idols of success represent order, power, justice, and organization. Notes, tables, index.

Hapgood, Hutchins. Types from City Streets. New York: Garrett Press, Inc., 1970. 379 pp.
Reprint of New York: Funk & Wagnalls, Co., 1910 ed.

Collection of anecdotes, character sketches, musings, and mini-dramas taken from New York Commercial Advertiser, showing complex world and values of the city.

Hoffman, Daniel G. Paul Bunyan: Last of the Frontier Demigods. Philadelphia: University of Pennsylvania Press, 1952. 213 pp.

Discusses the mingling of traditions which created Paul Bunyan. Presents tales about Paul and the development of his stature as a hero. Shows how the legend fits into the search for a national epic and demigod figure and what the image of Bunyan symbolizes. Bibliography, indices.

Klapp, Orrin E. Heroes, Villians and Fools: The Changing American Character. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1962. 176 pp.

Surveys major social types of American society and interprets these types for what they suggest about the American people. Sections on three major types, impression of the hero, his deterioration, and mockery of the hero.

Rosenberg, Bruce A. "Custer: The Legend of the Martyred Hero in America," Journal of the Folklore Institute, IX:2/3 (August/December, 1972), 11-132.

Describes Custer, through Olrik's epic laws and elements of his legend, as an epic hero equal to King Arthur, Roland, King Saul, and others. Mentions Custer's rise to legendry and discusses beliefs, sayings, and other tales which have grown out of his legend.

Terkel, Studs. Division Street: America. New York: Pantheon Books, 1967. 381 pp.

Attempts to search out thoughts of the average person in Chicago concerning himself, past and present, the city, society, and world. Interviews such types as landlady, cop, homeowner, ex-domestic, celebrity, executive, retired, teacher, grass rooter, and others. Discusses use of taped interviews.

Thomas, W. Stephen. "Folklore Figures of Rochester, N.Y.," New York Folklore Quarterly, X:1 (Spring, 1954), 9-17.

Discusses character types in Rochester in 1880's and 1890's. Includes examples of athletes, Civil War veterans, demented or slightly strange and notorious characters, religious fanatics, vendors, and city wits.

E. BELIEFS

Barrett, Linda K. and Evon Z. Vogt. "The Urban American Dowser," Journal of American Folklore, 82:325 (July-September, 1969), 195-213.

Explores differences in education, purpose, and objects to be located by urban and rural dowzers. Compares differences in reported ability, method and equipment of dowser. Describes superstitions used by urban dowser.

Beckwith, Martha Warren. "Signs and Superstitions Collected From American College Girls," Journal of American Folklore, 36:139 (January-March, 1923), 1-15.

Collection of 186 signs and superstitions concerning good and bad luck, weather signs, dreams, bodily ills, love & marriage, and other topics, mostly from New England college girls.

Buckley, Tom. "The Signs are Right for Astrology," New York Times Magazine, (December 15, 1968), Pp. 30-31, 133-139, 142-146.

Discusses history and reasons of popularity of astrology in America. Talks about the Hair production, hippie weekly newspapers, astrological predictions, and their effect on the public.

Davidson, Levette J. "Superstitions Collected in Denver, Colorado," Western Folklore, XIII (1953), 184-189.

Collected superstitions from 14 students at the University of Denver in 1953. Divided into: animals & animal husbandry; birth, infancy & childhood; numbers, seasons & times of the day; death & funeral customs; love, courtship & marriage; sports; trades & professions; weather; miscellaneous.

Del Bourgo, Fanya (as told to B.A. Botkin). "Love in the City," New York Folklore Quarterly, XI:3 (September, 1965), 165-178.

Reflects account of mores and customs of young East-side immigrant girl in New York City in 1923. Includes narration on learning about sex, kissing in parks, romance in the city, Coney Island trips, and camp counseling.

Enrich, Duncan. Folklore on the American Land. Boston: Little, Brown, & Co., 1972. 686 pp.

Introduction to field of folklore, containing specific examples of street cries, urban belief tales, folk medicine, weatherlore, folklore of birth, marriage and death. For each chapter, reference sources, notes.

Harris, Marvin. Cows, Pigs, Wars, and Witches: The Riddles of Culture. New York: Random House, 1974. 277 pp.

Discusses varied subjects including dietary prohibitions, sexism, Messiahs, and witches and notes that lifestyles and customs are a product of intelligible and adaptive processes. Argues for multidisciplinary approach toward this type of subject to obtain a better understanding of the causes of lifestyle phenomena.

Holbrook, Stewart H. The Golden Age of Quackery. New York: The MacMillan Co., 1959. 302 pp.

Account of American patent medicines and quackery from earliest times through their great and gaudy heyday. Involved with medicines, their makers, their buyers, and those who raised their voices against them. Bibliography, index.

Jones, Louis C. Things That Go Bump in the Night. New York: Hill & Wang, 1959. 208 pp.

Ghost stories found in New York in the 1930's and 1940's. Chapters on introducing the dead, why they return, haunted houses, violence and sudden death, haunted history, and the ghostly hitchhiker. Notes, sources, index.

Hufford, David. "Organic Food People: Nutrition, Health, and World View," Keystone Folklore Quarterly, XVI:4 (Winter, 1971), 179-184.

Discusses organic food people's philosophy, practices, and resistance to change. Notes transmission of their lore.

Johnson, Guy B. "Personality in a White-Indian-Negro Community," American Sociological Review, 4:4 (August, 1939), 516-523.

Gives the history of Croatan Indians of Robeson County, N.C. and their identity problem with white and black community and with themselves. Describes the rise of the myth of return on Henry Berry Lowry, a murdering Indian.

Passin, Herbert and John W. Bennett. "Changing Agricultural Magic in Southern Illinois: A Systematic Analysis of Folk-Urban Transition," The Study of Folklore, ed. by Alan Dundes. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965. Pp. 314-328.

Studies magical beliefs and practices relating to agriculture to test the proposition that change from isolation and homogeneity to mobility and heterogeneity entails predictable consequences in terms of such processes as disorganization, secularization, and disintegration.

Sutton, Thomas C. and Marilyn. "Science Fiction as Mythology," Western Folklore, XXVIII:4 (October, 1969), 230-237.

Takes issue with concepts of Tylor and Lang and Levi-Strauss, and points to a convergence of mythology and science in today's world, as opposed to divergence in previous, less empirical age when mythology searched for origins and science, for the future.

Tallant, Robert. Voodoo in New Orleans. London: Collier Books, 1969. 253 pp.
Reprint of 1946 edition.

Gives history of voodoo in Louisiana by describing practices and chants, persons (often women) who claimed to have voodoo powers, and stories of those affected by voodoo. Compiled from the Writers' Project of WPA. Bibliography.

Wine, Martin L. "Superstitions Collected in Chicago," Midwest Folklore, VII:3 (Fall, 1957), 149-158.

Collection of 175 superstitions from 19 high school students in Chicago, indexed to the Brown collection. Includes superstitions on birth, infancy & childhood; human body & folk medicine; home & domestic pursuits; economic & social relationships; fishing & sports; travel & communications; love,

courtship & marriage; death & funeral customs; witchcraft, ghosts & magical practices; cosmic phenomena, times, numbers, & seasons; weather; animals & animal husbandry; plant & plant husbandry; miscellaneous.

Winslow, David J. "Bishop E.E. Everett and Some Aspects of Occultism and Folk Religion in Negro Philadelphia," Keystone Folklore Quarterly, XIV:2 (Summer, 1969), 59-80.

Study of Calvary Religious and Occult Store in Philadelphia: its physical setting, merchandise, use & belief about these materials, its proprietor. Suggests evidence of modern beliefs and practices derived from voodoo and hoodoo (with addition of fundamentalist theology). Includes oral tradition of spiritual advice given by the bishop. Footnotes.

Winslow, David J. "Occupational Superstitions of Negro Prostitutes in an Upstate New York City," New York Folklore Quarterly, XXIV:4 (December, 1968), 294-301.

Beliefs collected from six black prostitutes at Saratoga Springs, N.Y. in 1964-65.

F. CUSTOMS, RITES AND CEREMONIES

Anderson, John Q. "For the Ugliest Man: An Example of Folk Humor," Southern Folklore Quarterly, XXVIII:3 (September, 1964), 199-209.

Traces development of the ugly man tradition in the U.S. from the 18th Century to the 1920's. Discusses use of ritual objects with that tradition.

Bosmajian, Haig A. "The Use of the Symbol 'Unknown' in Nazi Persuasion," Folklore, 77 (Summer, 1966), 116-122.

Discusses how use of the symbolic phrase translated as "unknown" gave status and identity to those who identified with the term in the Nazi Party. Phrase used to unite loyal citizens and identify those critical of the regime.

Friedman, Albert B. "The Scatological Rites of Burglars," Western Folklore, XXVII:3 (July, 1968), 171-179.

Historic-geographic study of defecation at the sight of burglary. Discusses possible origins of this custom: extension of burglar's personality, burglar's watchman, ritual compensation for what is stolen, a good luck measure.

Glah, Robert A. "The Philadelphia Mummers: A New Year Pageant," New York Folklore Quarterly, VIII:4 (Winter, 1952), 291-300.

Discusses ideas on the origin of Mummers' Parades, relation of New Year "shooters" and Mummers, use of costumes, and present-day activities of Mummers. Discusses use of songs and jingles.

Herald, Childe. "Freud and Football," Reader in Comparative Religion, ed. by William A. Lessa and Evon Z. Vogt. New York: Harper & Row, Publ., 1965. Pp. 250-252.

Playful look at football, as interpreted by Freudians. Discusses rites of the game, color and seasonal symbolism and religious connotations.

Mitford, Jessica. The American Way of Death. New York: Simon and Schuster, 1963. 325 pp.

In-depth study of modern American funeral. Discusses falsehoods: funeral procedures are founded in American tradition; the public is being given what it wants; relatives need a "memory picture" and "grief therapy;" societies. Chapter notes, bibliography.

Mook, Marrice A. "Halloween in Central Pennsylvania," Keystone Folklore Quarterly, XIV:3 (Fall, 1969), 124-129,

This film review covers the history of Halloween rituals, documents Pennsylvania Halloween rituals, and comments on the film makers' analysis of customary behavior on that day.

Talley, Jeannine E. "Ritual Defecation and Defilement," Western Folklore, XXIX:3 (July, 1970), 193-194.

Describes incident of ritualistic defilement which occurred in Los Angeles California. Notes how suspicion of guilt shows social biases of the investigators.

Warner, W. Lloyd. "An American Sacred Ceremony," Reader in Comparative Religion: An Anthropological Approach, ed. by William A. Lessa and Evon Z. Vogt. New York: Harper and Row, Publ., 1965. Pp. 216-226.

Describes Memorial Day ceremonies in an American community, showing how a rite functions and is associated with American sacred symbols of idealism and provides beliefs that organize, direct, and constantly revive collective ideals of the community and nation.

Welch, Charles E., Jr. "The 'Blackface' Controversy in the Philadelphia Mummers Parade," Keystone Folklore Quarterly, IX:4 (Winter, 1964), 154-165.

Traces the use of burnt cork disguises back to Roman festivals. Gives history of resistance and subsequent restrictions on blackface makeup in Mummers parades and Mardi Gras celebrations in New Orleans. Includes "The Ballad of the Blackface Controversy." Notes.

Welch, Charles E., Jr. "'Common Nuisances'--The Evolution of the Philadelphia Mummers Parade," Keystone Folklore Quarterly, VIII:3 (Fall, 1963), 95-106.

Gives history of mumming from earliest days to the early 20th Century. Discusses vocal and legal opposition to these celebrations and the effects of the Anti-Masquerade Act of 1808. Notes, references.

Welch, Charles E., Jr. "'Oh, Dem Golden Slippers': The Philadelphia Mummers Parade," Journal of American Folklore, 79:314 (October-December, 1966), 523-536.

Links Mummers Parade with the English sword dance and Mummers Play, and shows influences from black minstrel shows. Includes songs and jingles, section on modern Mummers and their struts, and discussion of minority group protest up to the present.

Winkler, Louis and Carol. "Thousands of Years of Halloween," New York Folklore Quarterly, XXVI:3 (September, 1970), 204-215.

Studies prehistoric, ancient, and Celtic origins of this holiday, as well as superstitions, games, masquerades, begging, prank playing, and symbols associated with Halloween. List of sources.

G. PROVERBS AND SPEECH

Ainsworth, Catherine Harris. "Black and White and Said All Over," Southern Folklore Quarterly, XXVI:4 (December, 1962), 263-295.

Presents 535 riddles solicited from ninth grade students from seven towns in the U.S., classified to Taylor's English Riddles from Oral Tradition.

Baldwin, L. Karen. "A Sampling of Housewives' Proverbs and Proverbial Phrases from Levittown, Pennsylvania," Keystone Folklore Quarterly, X:3 (Fall, 1965), 127-148.

Collection of 249 proverbs from 12 housewives in Levittown, Pa. Discusses collection methods; gives list of informants, references and percentage data on form. Proverbs cross-referenced to Taylor and Whiting's A Dictionary of American Proverbs and Proverbial Phrases.

Bauman, Richard. "The Turtles: An American Riddling Institution," Western Folklore, XXIX:1 (January, 1970), 21-25.

Describes rites (including process of initiation), function, and behavior of an informal American riddling society, the Turtles.

Botkin, B.A. "The Spiels of New York," New York Folklore Quarterly, IX:3 (Autumn, 1953), 165-175.

Lore of sidewalk sales talk and speakers. Describes language of spielers and gives examples of their sales talk.

Brunvand, Jan Harold. "Some Thoughts on the Ethnic-Regional Riddle Jokes," Indiana Folklore, III:1 (1970), 128-142.

Discusses characteristics of riddle jokes and gives examples of Polish, Italian, black dialect, and hick jokes. Notes that strategy of riddle jokes depends on understood cultural givens. Related forms (gesture riddles, facial doodles) also discussed.

Gray, Ed. "Ethnic and Place Names as Derisive Adjectives," Western Folklore, XXI (1962), 27-34.

Presents dictionary of derisive adjectives collected in California. Notes that derisive adjectives may indicate long-held prejudices and cultural antagonisms.

Kramer, Cheris. "Folk Linguistics: Wisy-Washy Mommy Talk," Psychology Today, 8:1 (June, 1974), 82-85.

Finds male-female talk stereotypes present in the New Yorker cartoon section. Concerned with linguistics of women's speech.

Loomis, C. Grant. "American Limerick Traditions," Western Folklore, XXII:3 (July, 1963), 153-157.

Describes limerick from formal, historical, and survivalist views and cites examples which passed censors and appeared in print.

McKelvie, Donald. "Proverbial Elements in the Oral Tradition of an English Urban Industrial Region," Journal of the Folklore Institute, II:3 (1965), 244-261.

Discusses three types, function, irony, beliefs and superstitions, and facets of human behavior found in 194 proverbs from Bradford, England. Includes bibliographies of national and local proverb collections.

Pederson, McDavid, Foster, and Billiard. A Manual for Dialect Research in the Southern States, Second Edition. University, Alabama: The University of Alabama Press, 1972. 244 pp.

Includes Pederson's "Introduction to the LAGS Project," McDavid's instructions for fieldwork procedures, Foster's "Folklore and the LAGS Fieldworker," and Billiard's "Linguistic Geography and the Classroom Teacher." References, appendices.

Pederson, Lee A. "Terms of Abuse for Some Chicago Social Groups," Publications of the American Dialect Society, 42 (November, 1964), 26-48.

From persons of 11 different ethnic groups, a collection of names of abuse for different racial, religious, and nationality groups found in Chicago. Notes.

Pinkowski, Edward. "Philadelphia Street Cries," Keystone Folklore Quarterly, V:1&2 (Spring and Summer, 1960), 10-12.

History of street cries and criers in Philadelphia. Mentions different occupations of these criers and reasons for their decline.

Rea, J. "Seeing the Elephant," Western Folklore, XXVIII:1 (January, 1969), 21-26.

Discusses appearance and disappearance of slang phrase "seeing the elephant." Traces its origin to a play of the same title.

Rennick, Robert M. "The Brooklyn Public Library's Baby-Naming Service," New York Folklore Quarterly, XXIV:3 (September, 1968), 212-220.

Discusses history and use of baby-naming service of Brooklyn Public Library from 1938-40. Notes ethnic composition of users and negative press reactions to the service.

Rennick, Robert M. "The Folklore of Curious and Unusual Names: A Brief Introduction to the Folklore of Onomastics," New York Folklore Quarterly, XXII:1 (March, 1966), 5-14.

Discusses reasons for name changes, ethnic origins and history of unusual names. Data taken from petitioners for name changes in New York County Supreme Court. Notes.

Rennick, Robert M. "The Inadvertent Changing of Non-English Names by Newcomers to America: A Brief Historical Survey and Popular Presentation of Cases," New York Folklore Quarterly, XX I:4 (December, 1970), 263-282.

Theoretical and historical introduction to inadvertent name-changing, followed by a discussion of methods by which immigrants were processed in the U.S. Gives examples of name-changings. Notes.

Rennick, Robert M. "Successive Name-changing: A Popular Theme in Onomastic Folklore and Literature," New York Folklore Quarterly, XXV:2 (June, 1969), 119-128.

Collection of anecdotes from published sources concerning individuals who changed their names several times. Notes.

Smith, Elsdon C. Treasury of Name Lore. New York: Harper & Row, Publ., 1967. 246 pp.

Gives origin and history of thousands of names from every country, arranged in 175 alphabetical categories. Includes Christian and surnames, aliases, nicknames, name changing, and magic names. Examples or anecdotes included for each entry.

Stimson, Anna K. "Cries of Defiance and Rhythmic Chants of West Side New York, 1893-1903," Journal of American Folklore, 58:228 (April-June, 1945), 124-129.

Examples of upper-class New York street cries, used as verbal taunts by both sexes. Notes that most were rhymed and chanted, and some show descent from nursery rhymes and songs.

Uysal, Ahmet E. "Street Cries in Turkey," Journal of American Folklore, 81:321 (July-September, 1968), 193-215.

Discusses characteristics, allusions, function, and types of street cries in Turkey. Notes differences in large and smaller town street cries. Presents cries collected from Istanbul, Ankara, and Erzurum in 1966. Glossary of allusions included.

Very, Francis. "Parody and Nicknames among American Youth," Journal of American Folklore, 75 (1962), 262-263.

Recounts two verses: a burlesque of a sermon in verse and poem skirting on obscenity. Biographical information, notes.

Winslow, David J. "Folklore in the Chester Commonplace Book (1813-1819)," Southern Folklore Quarterly, XXX:3 (September, 1966), 236-248.

Nearly a hundred folklore items in the Chester Commonplace Book, including riddles, clever & enigmatic questions, tongue twisters, and apparent counting-out formulas. Some annotated entries.

II. MISCELLANEOUS GENRES

Anderson, Jay Allan. "The Study of Contemporary Foodways in American Folklife Research," Keystone Folklore Quarterly, XVI:4 (Winter, 1971), 155-163.

Discusses scholarship being done on contemporary foodways by the Folklife Research, in the U.S. and other countries. Reports on foodway projects now underway in the U.S. References.

Beck, Jane C. "'Dream Messages' from the Dead," Journal of the Folklore Institute, X:3 (December, 1973), 173-186.

Compilation and commentary on 12 West Indian informants who have had dreams from the dead, involving impending disasters or treasures. Discusses function of these dreams.

Davidson, Lavette J. "Some Current Folk Gestures and Sign Languages," American Speech, XXV:1 (February, 1970), 3-9.

Treatise on gestures and how they supplement speech. Limits discussion to hand gestures of Western culture, including conventional, aggressive, occupational, and secret or esoteric gestures.

Dundes, Alan. "Some Minor Genres of American Folklore," Southern Folklore Quarterly, XXXI (1967), 20-36.

Collection of telephone answers, body twisters, tongue holders, abbreviations, envelope sealers, tag lines, evasive answers, pointed rhetorical questions, rebukes to the greedy, feigned apologies, irrelevancy indicators and emission traditional sayings. Expresses need for further study of these genres.

Dundes, Alan and Robert A. Georges. "Some Minor Genres of Obscene Folklore," Journal of American Folklore, 75 (1962), 221-226.

Discusses and gives examples of six minor genres of obscene folklore: punning rhetorical questions, spooneristic conundrums, wanton daughter puns, Confucianisms, depraved definitions, and bawdy book titles. Annotated.

Looney, Douglas S. "Up Against the Wall, Graffiti!" The National Observer, (April 12, 1975), p. 1.

Concerned with abundance of obscenity as an indicator of cultural change and the nature of graffiti in New York City. Bibliography of slang materials and dictionaries.

Mastick, Patricia A. "The Function of Political Graffiti as Artistic Creativity," New York Folklore Quarterly, XXVII:3 (September, 1971), 280-296.

As analyzed by Camus and Hannah Arendt, Political graffiti grows from the communal need to create order in a chaotic world and establishes a platform out of public property. Studies and attempts to interpret political graffiti at Ackerman Union at UCLA and the Watts in Los Angeles.

McLean, Albert F., Jr. American Vaudeville as Ritual. Lexington: University of Kentucky Press, 1965. 250 pp.

Studies vaudeville as it grew out of circus and minstrel show traditions, representing the myth of success and quenching psychological needs of industrial masses. Mass entertainment discussed as modern folklore. Notes, bibliography, index.

McNeil, W.K. "From Advice to Laments: New York Autograph Album Verse; 1820-1850," New York Folklore Quarterly, XXV:3 (September, 1969), 175-194.

Discusses and gives examples of forms in New York Autograph albums of the first half of the 19th Century. Notes types, stanza patterns, and rhyming. Informant notes.

McNeil, W.K. "From Advice to Laments Once Again: New York Autograph Album Verse; 1850-1900," New York Folklore Quarterly, XXVI:3 (September, 1970), 163-203.

Notes change in function and audience for autograph album verse at mid-century. Gives examples and studies types, stanza patterns, and rhyming. Informant notes.

Walter, Marie-Louise. "Folk Art in the New York Subway," New York Folklore Quarterly, XIV:4 (Winter, 1958), 268-271.

Describes tableaux which mark main subway station stops in New York City. Presents theory of origins of these mosaics and describes 12 examples which represent particular place names.

III. MISCELLANEOUS LORE ORGANIZED BY CITIES

Asbury, Herbert. The Barbary Coast: An Informal History of the San Francisco Underground. New York: Garden City Publ. Co., Inc., 1933, 319 pp/.

History of San Francisco underworld from 1849 to the 1920's, the end of "Barbary Coast" activities. Discusses activity of the underworld, Chinatown, and madams and their girls. Bibliography, index.

Bleakney, F. Eileen. "Folk-Lore From Ottawa and Vicinity," Journal of American Folk-Lore, 3:119 (January-March, 1918), 158-169.

Presents 23 items remembered from childhood: rigmoroles; games & game-songs; songs, rhymes & formulas; beliefs, omens & superstitions; love, courtship & marriage; Christmas; wishing; colloquial sayings; tongue-twisters; riddles. Some annotation and musical notation.

Botkin, B.A. "Living Lore on the New York City Writers' Project," New York Folklore Quarterly, II:4 (November, 1946), 252-263.

Examples of urban lore collected in New York City by the Federal Writers' Project, including construction and white-collar lore.

Botkin, B.A. Sidewalks of America: Folklore, Legends, Sagas, Traditions, Customs, Songs, Stories, and Sayings of City Folk. New York: The Bobbs-Merrill Co., Inc., 1954. 605 pp.

Collection of lore from cities all over America, showing the impact of city and its technology on American folk imagination. Tunes to songs often included. Index.

Celoria, Francis. "A Preliminary Survey of London Folklore," Journal of the Folklore Institute, II:3 (1965), 262-265.

Discusses the beginning of a collection project of London folklore and mentions lore presently known: medicinal & amulet lore, legend, costumes, tools, humor & slang.

Dorson, Richard M. American Folklore. Chicago: The University of Chicago Press, 1959. 328 pp.

Survey of America's folklore from colonization to mass culture, based on field collections and research. Includes folkways, jests, boasts, tall tales, ballads, folk & legendary heroes. Bibliographical notes, table of motifs & tale types, index.

Huddleston, Eugene L. "Depictions of New York in Early American Poetry," New York Folklore Quarterly, XXIV:4 (December, 1968), 275-293.

Discusses local landscape poetry of New York, written between 1776 and 1812. Compares this to 18th Century English topographical poetry. Examples given show fascination with beauty of the countryside and smaller villages.

Inglis, Beth. "Current Ohio Folklore," Journal of the Ohio Folklore Society, I:3 (December, 1972), 46-52.

Includes two tales, a home remedy, post-election rhymes (1972 election), and two Pollack jokes. Annotated.

Howles, Catharine Bryant. "Lore and Legends from Johnstown," New York Folklore Quarterly, XXI:2 (June, 1965), 109-118.

Relates five tales concerning places and people from Johnstown, N.Y.: tales of local characters and places, a ghost tale.

Singer, Milton. "The Great Tradition in a Metropolitan Center: Madras," Journal of American Folklore, 71 (1958), 347-388.

Functional and contextual study of Madras: as heterogenetic and colonial city and as localization for sacred and cultural structures. Discusses urban pastorals (bhajans), effects of mass media, story & song, revival of classical dancing, and implications for the theory of cultural change. Notes.

Still, Bayrd. "The Personality of New York City," New York Folklore Quarterly, XIV:2 (Summer, 1958), 83-92.

Discusses factors which give stereotyped personalities to cities and the history of stereotypes of New York City. Notes that New York's personality has remained constant over the years.

IV. IMMIGRANT GROUP LORE

A. GENERAL AND THEORETICAL

Degh, Linda. "Approaches to Folklore Research Among Immigrant Groups," Journal of American Folklore, 79:314 (October-December, 1966), 551-556.

Describes immigrants from European countries in the second half of the 19th Century and contends they were not "immigrants" in the true sense. Discusses her fieldwork concerning this period of immigration collected in northeast Indiana, and methods of interpreting folklore research. Calls for multilateral approach to ethnic folklore research.

Dorson, Richard M. American Folklore. Chicago: University of Chicago Press, 1959. 328 pp.

Surveys elements contributing to American folklore. Section on Immigrant Folklore discusses carryovers from Europe, ethnic comic characters, dialect jokes, ballads, beliefs, and Greek family lore. Section on Modern Folklore looks at tales and legends of city, college students, and GI's. Bibliographical notes, table of tale types, index.

Erdely, Stephen. "Research on Traditional Music of Nationality Groups in Cleveland and Vicinity," Ethnomusicology, XII:2 (May, 1960), 245-250.

Summarizes research on musical types and styles of traditional music of various ethnic groups in Cleveland. Sees ethnic instrumental bands as more traditional than singing societies. Notes American influence of style of presentation and melodic and rhythmic ornamentation in ethnic songs and tunes.

Handlin, Oscar. The Uprooted. Boston: Little, Brown, & Co., 1951. 333 pp.

Discusses how immigration alters immigrants and causes them to respond to new and old cultures. Includes sections on peasant origins of immigration movement in Europe, the individual act of immigration, settlement in urban areas, survival of religion, organizations in the New World, politics, change in family structure, and shock and self-destructive sense

Handlin, Oscar (ed.). Children of the Uprooted. New York: George Braziller, Inc., 1966. 551 pp.

34 essays by children of immigrants who are now adults, concerning immigration and its effects on their lives and lives of their parents, covering a span from 1845 to 1965. Introductions to sections, autobiographical notes for each author.

James, Thelma. "Report on Wayne University Archives," Midwest Folklore, V:1 (Spring, 1955), 62-64.

A report on Wayne University Archives' general content and current and proposed archiving systems. It is especially concerned with sociological, psychological, and traditional aspects of folklore of ethnic groups in the greater Metropolitan Detroit area, as well as with the American Negro and Indian.

Kongas, Elli Kaija. "Immigrant Folklore: Survival of a Living Tradition," Midwest Folklore, X:3 (Fall, 1960), 117-123.

Deals with Finnish woman in Vermont who, in total absence of other Finns, possesses clear texts and good variants of Finnish tales. Notes her lore has survived without proper functions and has less modern infusions than versions collected in Finland.

Lefcourt, Charles R. "A Rose By Any Other Name: Ethnic Conflict In Berlin, Ontario," Keystone Folklore Quarterly, XII:2 (Summer, 1967), 119-126.

Focuses on conflict over a city's name (Berlin, Ontario) during World War II. Notes how a strong effort was made to change the town's name; but this change never came about.

Paredes, Americo. "Tributaries to the Mainstream: The Ethnic Groups," Our Living Tradition: An Introduction to American Folklore, ed. by Tristram Potter Coffin. New York: Basic Books, Inc., 1968. Pp. 70-80.

Sees study of ethnic groups as one of survivals and readjustments. Sees function of folklore for ethnic groups as creating pride, unity, and feeling of belonging. Concentrates on Mexican-American folklore (songs, speech, occupational lore) from three social classes: regional groups, the bracero, urban groups.

Spiro, Medford E. "The Acculturation of American Ethnic Groups," American Anthropologist, 57:6 (December, 1955), 1240-1252.

Shows relationship of acculturation to social mobility, nativism, religion, the family as a unit, and the individual's personality and supplements with examples of previous studies. States that studies of acculturation help understand nature and mechanics of culture. References.

Doering, J. Frederick. "Folk Customs and Beliefs of Greek Sponge-Fishers of Florida," Southern Folklore Quarterly, VII:2 (June, 1943), 105-107.

Describes folk customs and beliefs of Greek sponge-fishermen in Tarpon Springs, Florida, including celebrations, festivals, weather lore, charms, medicinal beliefs, and death customs. Discusses origins of customs and beliefs.

Georges, Robert A. "Greek Folk Remedy in America," Southern Folklore Quarterly, XXVI:2 (June, 1962), 122-126.

Discusses Greek folk remedy, Veduze, used to cure pneumonia, colds & backaches and relates discussions with first-generation Greek-Americans. Suggests that use of remedy may be widespread among Greek immigrants in America.

Georges, Robert A. "The Greeks of Tarpon Springs: An American Folk Group," Southern Folklore Quarterly, XXIX:2 (June, 1965), 129-141.

Centers on magico-religious beliefs and practices of Greek sponge-fishers of Tarpon Springs, Florida, including motif analysis. Notes many beliefs and anecdotes centering around St. Nicholas, patron saint of Greek seamen.

Lee, Dorothy. "Greek Tales of Priests and Priestwife," Journal of American Folklore, 60:236 (April-June, 1947), 163-167.

Describes Greeks' attitudes toward the priest and relates nine tales about the priest and his wife, collected in Boston in 1934 and 1937.

Matthews, Ernest S. "Merry Greek Tales from Buffalo," New York Folklore Quarterly, V:4 (Winter, 1949), 268-275.

Presents collection of Greek tales (mostly hero tales) from a middle-aged Greek woman.

Sagilios-Rothschild, Constantina. "Morality, Courtship, and Love in Greek Folklore," Southern Folklore Quarterly, XXIX:4 (December, 1965), 297-308.

Studies Greek morality (concerning love) by looking at folksongs, proverbs, and rhymes still prevalent in rural and lower urban classes in Greece.

C. ITALIAN

Barrese, Pauline N. "A Child of the Thirties," New York Folklore Quarterly, XXV:2 (June, 1969), 129-136.

Remembrances of her childhood, growing up in Greenwich Village in the 1930's. Describes daily life of first-generation Italian immigrants and their families.

Federal Writers' Project. The Italians of New York. New York: Random House, 1938. 241 pp.

Social history of Italians in New York, including sections on racial history; causes of Italian immigration; problems of social adjustment; religious, civic, social, intellectual & cultural life; professions & creative work; amusements & entertainments. Bibliography, index.

Gans, Herbert J. The Urban Villagers: Group and Class in the Life of Italian-Americans. New York: The Free Press, 1962. 367 pp.

Participant-observer's study of relocation experience in West End of Boston and of way of life for a low-income population, with extensive analysis of Italian-American society, values & culture. Bibliography, person & subject index.

Garofalo, Alexander J. "The Oven of the Seven Montelli," New York Folklore Quarterly, II:4 (November, 1946), 273-275.

Presents supernatural tale told by Italian resident of New York City, concerning a storekeeper, his wife, daughter, and oven of seven montelli (quarts).

Ramirez, Manuel D. "Italian Folklore from Tampa, Florida," Southern Folklore Quarterly, V:2 (June, 1941), 101-106.

Introduces folklore of Italian or Sicilian-speakers of Tampa. Gives a brief history of the city and describes some customs of the Italians. Includes three folksongs.

Whyte, William Foote. Street Corner Society: The Social Structure of an Italian Slum. Chicago: University of Chicago Press, 1955. 366 pp. Reprint of Chicago: University of Chicago, 1943 ed.

Reports social ranking and conflict of corner gangs and college boys in Cornerville, an Italian slum area in Eastern City. Discusses racketeering, political and social structure, and the relation of the individual to the gang. Appendix on participant-observation method of research, index.

Williams, Phyllis H. South Italian Folkways in Europe and America: A Handbook for Social Workers, Visiting Nurses, School Teachers and Physicians. New York: Russell & Russell, 1969. 216 pp. Reprint of 1938 ed.

Socio-anthropological study of cultural contact and conflict of Italian subcommunities; concerns the homeland, employment, housing, diet & household, dress, marriage & family, recreation & hospitality, education, religion & superstitions, health & hospitals, care of the aged & dependents, and health & mortuary practices. Index.

D. JEWISH-YIDDISH

"Escalating Bar Mitzvahs," Newsweek, (April 17, 1967), 94.

Describes attempts by rabbis to bring spiritual meaning back to Bar Mitzvahs. Use of seminars and requests for less lavish celebrations have generally been ineffective.

Firestone, Melvin M. "Sephardic Folk-Curing in Seattle," Journal of American Folklore, 75 (1962), 301-310.

Gives history of Sephardic Jews. Discusses endurcos (procedure for curing sick performed mostly by women), rituals for evil eye & demons, period for isolation & fasting, and other rituals. Notes.

Goldin, Grace. "Making the American Shabbos: The Value of Doing the Impossible," Commentary, 15:2 (February, 1953), 140-148.

Exploration of dilemmas of observance of the Sabbath for Jews west of the Hudson River, presented through personal experiences and interviews with a rabbi.

Hand, Wayland D. "Jewish Popular Beliefs and Customs in Los Angeles," Studies in Biblical and Jewish Folklore, ed. by Patai, Utley, and Noy. Bloomington: Indiana University Press, 1960. Pp. 309-326.

Notes that popular beliefs are both distinctly Jewish and generally known. Beliefs are discussed concerning child raising, certain occupations, medical cures, marriage ceremony, and death. Footnotes.

Mintz, Jerome R. Legends of the Hasidim: An Introduction to Hasidic Culture and Oral Tradition in the New World. Chicago: University of Chicago Press, 1968. 462 pp.

Study of contemporary Hasidic culture in New York and collection of Hasidic oral literature, analyzed with participant-observation, interviews, and life histories. Discusses history of Hasidim, function of tales, supernatural & magical beliefs, and customs reflected in legends. Glossary, selected bibliography, index.

Morrison, Chester. "Jeffrey Becomes a Man," Look, 27:16 (August 13, 1965) 24-33.

Pictorial feature story on boy's preparation for his Bar Mitzvah in Cincinnati, Ohio, and social and religious significance of this ceremony.

Rubin, Ruth. "Yiddish Folksongs in New York City," New York Folklore Quarterly, II:1 (February, 1946), 15-23.

Sees Yiddish folksong as song of urban people with secular themes. Includes examples (in both Yiddish and English) of lullaby, wedding song, love & humorous song, and Chassidic song.

Rubin, Ruth. "Yiddish Folksongs of Immigration and the Melting Pot," New York Folklore Quarterly, XVII:3 (Autumn, 1961), 173-182.

Texts (in both Yiddish and English) of songs about coming to America, collected from tradition and theatrical performances. These songs seen as survivals of the Old World adapted in the New.

Weinreich, Beatrice S. "The Americanization of Passover," Studies in Biblical and Jewish Folklore, ed. by Patai, Utley, and Noy. Bloomington: Indiana University Press, 1960. Pp. 329-366.

Discusses more striking aspects of cultural change in celebration of Passover among East European Jews and their descendants in U.S. Considered from acculturation phenomenon involving Jews and effects of urbanization on shtetl culture. Notes.

Yoffie, Leah Rachel. "Yiddish Proverbs, Sayings, Etc., in St. Louis, Mo.," Journal of American Folklore, 33:128 (April-June, 1920), 134-165.

Collection of 420 proverbs (in both Yiddish and English) from Russian-Jewish immigrants living in the city for at least 20 years. Proverbs concern God & fate, wisdom & folly, morality & ethics, industry, contamination & infection, moderation, kindness, personal worth, and other topics.

E. SPANISH AND MEXICAN

Boggs, Ralph Steele. "Spanish Folklore from Tampa, Florida," Southern Folklore Quarterly, I:3 (September, 1937), 1-12.

Gives history about settlement of the Spanish community, Ybor, and the role of cigar industries there. Discusses five riddles told in Spanish and analyzes word usage to determine date of coinage.

Boggs, Ralph Steele. "Spanish Folklore from Tampa, Florida: (III) Una Ledi de Naso," Southern Folklore Quarterly, I:4 (December, 1937), 9-13.

Discusses a poem written in 1866 which passed into oral tradition and dialect of cigar-makers in Tampa. Written in both English and Spanish, the poem concerns promises of a newly-arrived Spanish-speaking immigrant to a Cuban immigrant girl.

Boggs, Ralph Steele. "Spanish Folklore from Tampa, Florida: (V) Folktales," Southern Folklore Quarterly, II:2 (June, 1938), 87-107.

Presents 19 tales in oral tradition of Spanish-speaking immigrants in Tampa. Tales are annotated and in Spanish dialect of the area.

Braddy, Haldeen. "The Pachucos and Their Argot," Southern Folklore Quarterly, XXIV:4 (December, 1960), 255-271.

Lore of Pachucos, Latin American youths from the Texas-Mexican border. Describes their clothes, activities, tatoos, and gang rituals in both Texas and California. Discusses gang argot relating to smuggling and narcotics. Includes list of words and phrases used by Pachucos.

Campa, Arthur L. "Spanish Folksong in Metropolitan Denver," Southern Folklore Quarterly, XXIV:3 (September, 1960), 179-192.

Gives history of Spanish settlement in Denver in three waves of immigration. Discusses ballads, corridos, inditas, and canciones, and gives words to examples of each.

Claudel, Calvin A. "Spanish Folktales from Delacroix, Louisiana," Journal of American Folklore, 58:229 (July-September, 1945), 209-224.

16 annotated tales, written mostly in class at a parish school, with titles given by the schoolchildren. Includes list of works cited.

Garfias, Carlota. "Mexican Folklore Collected in New York City," Journal of American Folklore, 51:199 (January-March, 1938), 83-91.

Collection of riddles, children's verses, poems, folktale and songs (including notation) in both Spanish and English.

Hauptmann, O.H. "Spanish Folklore from Tampa, Florida: (No. IV) Superstitions," Southern Folklore Quarterly, II:1 (March, 1938), 11-30.

Arrangement of Spanish beliefs alphabetically by nouns, in about 150 categories. Cross-references given when possible.

Miller, Elaine K. Mexican Folk Narratives from the Los Angeles Area. Austin: University of Texas Press, 1973. 388 pp.

Collection of legendary narratives (including duendes) and traditional tales of Los Angeles, written in Spanish with English summaries or translations. Gives introduction to the area, informants, collecting procedure. Biographies of informants, tale type & motif indices, vocabulary listings, bibliography.

Paredes, Americo. "The United States, Mexico, and Machismo," Journal of the Folklore Institute, VIII:1 (June, 1971), 17-37.

Presents history of Mexican machismo (expression of manliness) in both Mexican folklore and song and parallels this machismo with its expression in U.S. folklore, beginning about 1820. Traces the rise and fall of machismo and pistol lore in the U.S., especially in novels.

Schinhan, Jan Philip. "Spanish Folklore from Tampa, Florida: (VI) Folksongs," Southern Folklore Quarterly, III:2 (September, 1939), 129-163.

Discusses style of Spanish music; characteristics of scale, structure, melody, rhythm, and rendition of this music. Analysis of one song is given.

Watson, James B. and Julian Samora. "Subordinate Leadership in a Bicultural Community: An Analysis," American Sociological Review, 19:4 (August, 1954), 413-421.

Relates leadership deficiency and disunity of people in a Spanish community in the mountains of southern Colorado. Shows how traditional patron-peon social relationships are no longer effective and how intercultural values affect leadership deficiency.

Danielson, Larry William. The Ethnic Festival and Cultural Revivalism in a Small Midwestern Town. Ann Arbor, Mich.: University Microfilms, 1972. 537 pp.

History of Swedish-American festivals and their relationship to recent revival fests in Lindsborg, Kansas. Discusses methodology, appendices, bibliography.

Hare, Maud Cuney. "Portuguese Folk-Songs From Provincetown, Cape Cod, Mass.," The Musical Quarterly, XIV:1 (January, 1928), 35-53.

Describes life on the sea and customs, dances, instruments, and languages as they relate to songs of Portuguese fishermen. Songs (in both Portuguese and English, including musical notation) concern love, saints & festivals, legendary characters, and work.

Kongas, Elli Kaiji. "Nicknames of Finnish Apartment Houses in Brooklyn, New York," Journal of American Folklore, 77:305 (January-March, 1964), 80-81.

Presents and annotates ten nicknames for apartment houses in Finntown in Brooklyn. Notes that names reveal attitudes or traits of inhabitants or conditions in which the houses were built.

Lang, Henry R. "The Portuguese Element in New England," Journal of American Folklore, V:XVI (January-March, 1892), 9-18.

Since most New England Portuguese immigrants came from the Azores, Lang makes linguistic comparisons and describes lifestyles of the Azores and Portuguese in New England. Includes collected games, songs and superstitions.

Munch, Peter A. "Social Adjustment Among Wisconsin Norwegians," American Sociological Review, 14:6 (December, 1949), 780-787.

Studies settlement patterns of Norwegians in Vernon County, Wisconsin, and subsequent cultural solidarity in forms of language, organizations, food and religion. Discusses maintenance of cultural identity by ethnic groups in the U.S.

Rogers, W. Stuart. "Irish Lore Collected in Schenectady," New York Folklore Quarterly, VIII:1 (Spring, 1952), 20-30.

Tales about banshees and fairies, collected from an Irish woman who half-believes what she tells.

Rowe, John. "Cornish Emigrants in America," Folk Life, III (1965), 25-38.

Looks at history and culture of Cornish "Cousin Jacks" in America: reasons for leaving Cornwall, settlement patterns in the U.S., impact of their absence in Cornwall. Discusses customs, celebrations, beliefs & superstitions brought into U.S. mining operations, and Cornish carryovers in architecture.

G. MISCELLANEOUS CENTRAL AND EASTERN EUROPEAN

Balys, Jonas. "Lithuanian Ghost Stories from Pittsburgh, Pennsylvania," Midwest Folklore, II:1 (Spring, 1952), 47-52.

Annotates and types three ghost stories told in English, collected from a woman living in Pittsburgh: "The Ghost Deceived by a Sham Dead Man," "Burial of a Sorcerer," and "The Beemaster Kurauskas."

Bonos, Arlene Helen. "Roumany Rye of Philadelphia," American Anthropologist, 44:2 (April-June, 1942), 257-274.

Study of four gypsy tribes, with origins in Roumania, Mexico, South America, and of mixed origins. Discusses social structure, unwritten laws, caste system, and birth, marriage & death customs of gypsies. Mentions interactions with non-gypsies and scrapes with the law.

Borcherdt, Donn. "Armenian Folk Songs and Dances in the Fresno and Los Angeles Areas," Western Folklore, XVIII:1 (January, 1959), 1-12.

Presents development of Armenian song and dance and history of Armenians in California. Gives music, text & commentary on five types of song: humor, satire, patriotic, lyric, etc. Describes dances and social context for songs and dances.

Brunvand, Jan Harold. "'Don't Shoot, Comrades': A Survey of Submerged Folklore of Eastern Europe," North Carolina Folklore Journal, XXI:4 (November, 1973), 181-188.

Study of political dissent through jokes, presenting themes which reappear in Roumanian jokelore: propaganda, repression of opinions, hatred of Russians, defects in the Communist system. Includes discussion of joke form.

Cincura, Andrew. "Slovak and Ruthenian Easter Eggs in America: The Impact of Culture Contact on Immigrant Art and Custom," Journal of Popular Culture, IV:1 (Summer, 1970), 155-193.

Discusses continuity, change, and transmission from Europe to America of Slavic and Ruthenian easter egg tradition. Describes materials used in decorating eggs, designs used, techniques of manufacture, and customs involved in decorating the eggs. Photos, notes.

Degh, Linda. "Two Old World Narrators in Urban Setting," Kontakte und Grenzen: Probleme der Volks-Kulture-und Sozialforschung; Festschrift für Gerhard Heilfurth. Gottingen: Otto Schwartz & Co., 1969. Pp 71-86.

Describes lives of two Hungarian-born American women in Gary, Indiana. Notes how the telephone is used to transmit stories and jokes which reflect experiences of immigrant and urban life.

Edwards, G.D. "Items of Armenian Folk-Lore Collected in Boston," Journal of American Folklore, XII:XLIV (January-March, 1899), 97-107.

Collection of Armenian folklore from the Boston area: dreams, riddles, superstitions, diseases, games, customs & festivals.

Halpert, Herbert. "Hungarian Lying-Contest Tales About America," New York Folklore Quarterly, I:4 (November, 1945), 236-237.

Presents three Hungarian tales illustrating attitudes toward America (such as exaggerated wealth) which developed in Europe during times of large migrations to America.

Montgomery, Margaret. "Slovenian Folklore in Indianapolis," Hoosier Folklore, VI:4 (December, 1947), 121-132.

Introduces Catholic Slovenes living in Indiana and discusses Easter, Christmas, and Name Day customs; gives recipes for Potica & raisin soup; and relates a version of the "Master Thief" and two variants of "The Three Wolves."

Nettl, Bruno, and Ivo Monacik. "Czech and Slovak Songs Collected in Detroit," Midwest Folklore, V:1 (Spring, 1955), 37-49.

Presents 13 Czech and 5 Slovak songs and two counting-out rhymes collected from an immigrant from Czechoslovakia, written in both the original and English. Discusses style and form of the songs.

Pirokova-Jakobson, Svatava. "Harvest Festivals Among Czechs and Slovaks in America," Journal of American Folklore, 69 (1956), 266-280.

Discusses festivals in Hightstown, N.J., Manhattan & Detroit. Describes rituals involved in harvest festivals and participants' loss of understanding individual actions of the ritual. Notes that the festival in the U.S. gradually changed from ritual to drama.

Tilney, Philip V.R. "The Immigrant Macedonian Wedding," Indiana Folklore, III:1 (1970), 3-34.

Sees wedding in Macedonian community in Fort Wayne as a family ritual which maintains group identity. Describes traditional aspects of the wedding, noting loss of some aspects of the ritual.

Ware, Helen. "The American-Hungarian Folk-Song," The Musical Quarterly, II:3 (July, 1916), 434-441.

Describes how Hungarian immigrant songs in America and Canada reflect an underlying love for the Old Country, cynicism, melancholy, and disillusionment found in the new land. Gives history of Hungarian peasant-gypsies and melancholic tradition from which their songs come.

H. ASIAN (CHINESE AND JAPANESE)

"Cantonese Riddles in San Francisco," Western Folklore, VI (1947), 68-72.

Collection of 12 Chinese riddles, some Cantonese, some American in origin. Riddles are rhymed in both English and Chinese by Shih-Hsiang Chen.

Chapman, Mary. "Notes on the Chinese in Boston," Journal of American Folklore, V:XVI (January-March, 1892), 321-324.

Gives view of everyday life and customs of Chinese inhabitants of Boston in the late 1800's. Discusses naming customs, food preferences, occupational lore, housing, and personal habits.

Hoffman, Charles. "Japanese Folksongs in New York City," Journal of American Folklore, 59:233 (July-September, 1946), 325-326.

Discusses collection of five disks of songs with Americanized melodies collected from an American-born Japanese in 1945.

Hoy, William J. "Chinatown Devises Its Own Street Names," California Folklore Quarterly, II:2 (April, 1943), 71-75.

Discusses names given to streets in San Francisco by Chinese immigrants during the gold rush and railroad-building days. Gives ten street names and conjectures as to their origins.

Kawamoto, Fumi. "Folk Beliefs Among Japanese in the Los Angeles Area," Western Folklore, XXI:1 (January, 1962), 13-26.

Collection of body superstitions; dreams; cures & remedies; luck & charm; birth, courtship & marriage; death; home; food; animal & fish; and weather & astronomy superstitions. Whenever possible, comments on these in relation to beliefs in Japan.

Langlois, Janet. "Moon Cake in Chinatown, New York City: Continuity and Change," New York Folklore Quarterly, XXVII:2 (June, 1972), 83-177.

Studies secularization of a sacred food (Chinese moon cake) and its change of function within a tradition. Compares present significance of the moon cake to its original role in Chinese societal frame.

Opler, Marvin K. "Japanese Folk Beliefs and Practices, Tule Lake, California," Journal of American Folklore, 63:250 (October-December, 1950), 385-397.

Case history of folkloristic revival and use of folklore for tension release and escapism. Discusses beliefs concerning bad luck, pregnancy, birth & infancy, and therapeutics.

Wang, Joseph. "The Bill Collector: A Chinese Ghost Tale From New York City," New York Folklore Quarterly, I:4 (November, 1945), 231-232.

Presents tale of ghost in graveyard told in Hopei County, China in 1925 and later in 1943 in Brooklyn. Differentiates in ghosts and evil spirits.

I. OTHER

Naff, Alixa. "Belief in the Evil Eye Among the Christian Syrian-Lebanese in America," Journal of American Folklore, 78:307 (January-March, 1965), 46-51.

Discusses how and why the evil eye is given, who is most susceptible, and cures (prayers, exorcism ceremonies, etc.). Notes that belief in evil eye still persists in some small communities or rural areas, but is no longer believed in urban areas.

Pelly, Francine. "Gypsy Folktales from Philadelphia," Keystone Folklore Quarterly, 13:2 (Summer, 1968), 83-102.

Gives collections of tales (ghost stories, migratory legend, version of "Ghostly Hitchhiker") in context of societal and familial beliefs. Notes purpose of tale telling and addition of morals to tales.

Wilson, Howard Barrett. "Notes of Syrian Folk-Lore Collected in Boston," Journal of American Folklore, XVI:LXII (July-September, 1903), 133-147.

Collection (made in "Little Syria" in Boston) of dreams, riddles, superstitions, customs, games, marriage customs, and folktales.

V. AMERICAN INDIAN

Adams, William Y. Shonto: A Study of the Role of the Trader in a Modern Navaho Community. Washington: U.S. Govt. Printing Office. Smithsonian Institution, Bureau of American Ethnology, Bulletin 188, 1963. 329 pp.

Historic and present day study of community (social & material life), the trading post (economics, trade & community service) and the cross-cultural role of the post. Bibliography, index.

Deloria, Vine, Jr. We Talk, You Listen: New Tribes, New Turf. New York: The Macmillan Co., 1970. 227 pp.

Communicates Indian's view of himself and how he relates to others. Discusses communication gap, stereotyping, moving toward organization & individualism and compares Indian problems to those of black and white groups in the U.S. Appendix.

Howard, James H. "Peyote Jokes," Journal of American Folklore, 75:1 (January-March, 1962), 10-14.

Describes function and nature of peyote jokes of Plains Indians of the U.S. and Canada. Presents jokes concerning vanity, religious acts being misinterpreted, effects of eating too much peyote.

Levine, Stuart and Nancy Oestreich Lurie (eds.). The American Indian Today. Deland, Fla.: Evesett/Edwards, Inc., 1965. 229 pp.

Discusses historical and cultural background of Indians, tendencies toward nationalism and pan-Indianism, and the present situation of certain tribes. Appendix, bibliography, index.

MacGregor, Frances Cooke. Twentieth Century Indians. New York: G.P. Putnam's Sons, 1941. 127 pp.

Describes Indian history, population, land, housing & subsistence, surviving native culture & religion, disease & health, and education. Bibliography.

Marx, Herbert L., Jr. (ed.) The American Indian: A Rising Ethnic Force. New York: The H.W. Wilson Co., 1973. 188 pp.

Collection of essays on American Indian scholarship and background, Indian revolution, the Indian and federal government, education, the Indian in his own setting, his future, and urban Indians. Bibliography.

McFee, Malcolm. Modern Blackfeet: Montanans on a Reservation. New York: Holt, Rinehart & Winston, Inc., 1972. 134 pp.

Introduces history of Blackfeet up to the present day, the reservation and its people. Discusses intratribal diversity, social interaction, values, status, and future of Blackfeet in white and Indian societies. References, bibliography.

Opler, Morris Edward. An Apache Life-Way: The Economic, Social, and Religious Institutions of the Chiricahua Indians. New York: Cooper Square Publ., Inc., 1965. 500 pp.

Sections on childhood, maturation, beliefs & medical practices, maintenance of household, marital & sex life, social life, political organization & status, and death & mourning. Appendix, selected bibliography, index.

Smith, Marian W. "The Indians and Modern Society," Indians of the Urban Northwest, by Marian W. Smith. New York: AMS Press, 1969. Pp. 3-18.

Discusses Coast Salish Indians of Washington and British Columbia: how their degree of economic specialization helps them adjust to industrial society and the difficulties of moral conflicts in their lives. Bibliography.

Steiner, Stan. The New Indians. New York: Harper & Row, 1968. 348 pp.

Describes survival of old Indians and emergence of new Indians, in their own words. Bibliography.

"Tom Bauyacya, Traditional Hopi Indian Spokesman," The Mother Earth News, 12 (November, 1971), 6-12.

Discusses how surrounding Navajos and the U.S. government are trying to strip Hopi traditions and eradicate their culture through changes in religion, food, land development, and education. A modern version of external influences on traditional Indian life.

Haddell, Jack O. and O. Michael Watson (eds.). The American Indian in Urban Society. Boston, Little, Brown, & Co., 1971. 414 pp.

10 essays concerning Indians in the city, social environment of urban Indians, Navajo urban migration, urban economic opportunities and problems, and reservation versus urban life. Index.

VI. NEGRO

Abrahams, Roger D. "The 'Catch' in Negro Philadelphia," Keystone Folklore Quarterly, VIII:3 (Fall, 1963), 107-111.

Describes the catch and gives 22 examples collected in South Philadelphia. Notes.

Abrahams, Roger D. Deep Down in the Jungle: Negro Narrative Folklore from the Streets of Philadelphia. Chicago: Aldine Publishing Co., 1970. 278 pp.

In-depth study of ghetto Negro folklore. Sections on the tellers (social status, verbal contest, creativity, heroes) and the texts (style & performance, toast, jokes). Includes glossary, bibliography, tale types and motifs, index.

Abrahams, Roger D. "Playing the Dozens," Journal of American Folklore, 75:297 (July-September, 1962), 209-219.

Describes this verbal contest and its function for adolescents. Gives 30 examples collected in South Philadelphia and Texas.

Abrahams, Roger D. Positively Black. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1970. 177 pp.

Looks at lower class blacks through their verbal communications (toasts, playing the dozens), tales, and music. Bibliography, notes, index.

Abrahams, Roger D. "Some Riddles from the Negro of Philadelphia," Keystone Folklore Quarterly, VII:4 (Winter, 1962), 10-17.

Collection of 60 riddles from riddling sessions of older Negroes in South Philadelphia, classified to Archer Taylor's system. Mentions that he has not collected many riddles presently in use in this culture. Notes.

Abrahams, Roger D. "The Toast: A Neglected Form of Folk Narrative," Folklore in Action: Essays for Discussion in Honor of MacEdward Leach, ed. by Horac P. Beck. Philadelphia: The American Folklore Society, Inc., 1962. Pp. 1-11.

Discusses the form and function of the toast. Gives three examples.

Anderson, John Q. "The New Orleans Voodoo Ritual Dance and Its Twentieth-Century Survivals," Southern Folklore Quarterly, XXIV:2 (June, 1960), 135-143.

Presents history of the dance: its origins, appearance in America, significance in ritual, evolution into a socially-accepted form. Notes how it changes with dance music.

Averill, Patricia and Benjamin Berry. "Media Review: Black Radio," Journal of the Ohio Folklore Society, II:1 (April, 1973), 38-40.

Discusses radio stations as media outlets for blacks in Ohio. Shows four areas of interest and their functions on black radio: Sunday programming, daily musical programs, the disc-jockey, and commercials.

Ayoub, Millicent R. and Stephen A. Bennett. "Ritualized Verbal Insult in White High School Culture," Journal of American Folklore, 78:310 (October-December, 1965), 337-344.

Studies extensive participation in playing the dozens in high schools. Notes that playing the dozens is attributed to athletic situations among blacks and elite white males in the schools, and that insults are not always directed to mother.

Benyon, Erdmann Doane. "The Voodoo Cult among Negro Migrants in Detroit," American Journal of Sociology, XLIII:6 (May, 1938), 894-907.

Study of the voodoo cult, an organization formed by Negro migrants in Detroit which deals with race consciousness and advocates Negroid racial superiority. Although members remain socially isolated from the city, they have achieved a functional economic relationship which has helped them adjust to life in the city.

Clarke, Kenneth. "Folklore of Negro Children in Greater Louisville Reflecting Attitudes Toward Race," Kentucky Folklore Record, X:1 (January-March, 1964), 1-11.

Discusses special conditions imposed by racial identity reflected in black children's rhymes collected in the Louisville area: attitudes toward po-lice, minor obscenities, color attitudes.

Cole, Johnnetta B. "Culture: Negro, Black and Nigger," The Black Scholar, I:3 (June, 1970), 40-44.

Discusses several features of black American subculture: those drawn from mainstream America, shared in varying proportions with all oppressed people, and peculiar to American blacks. Defines "soul" and "style" and describes lifestyles of "nigger cultures."

Cray, Ed. "An Acculturative Continuum for Negro Folk Song in the United States," Ethnomusicology, V:1 (January, 1961), 10-15.

Describes the fusion of African and European musical styles and techniques and shows different forms of folk, popular, and elite musical expressions. Divides these forms into Negro and White categories and designates jazz as an intermediate.

Dorson, Richard M. "The Career of 'John Henry'," Western Folklore, XXIV:3 (July, 1965), 155-164.

Traces scholarship of the John Henry ballad and myth and its presentation to American audiences through plays, popular literature, and music. Notes.

Dresser, Norine. "The Metamorphosis of the Humor of the Black Man," New York Folklore Quarterly, XXVI:3 (September, 1970), 216-228.

Shows how humorous stories of black man in the U.S. are affected by history, his changing self-image, and social position within the white majority. Includes examples of stories concerning segregation, integration, and nationalism. Notes.

Dundes, Alan (ed.). Mother Wit From the Laughing Barrel: Readings in the Interpretation of Afro-American Folklore. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1973. 693 pp.

Essays on blacks and their lore, origins of lore, speech, beliefs, verbal arts, music, narrative, and humor. Each article and section is introduced by editor. Bibliography.

Fauset, Arthur Huff. "Tales and Riddles Collected in Philadelphia," Journal of American Folklore, 41:162 (October-December, 1928), 529-557.

Collection of 55 tales and fifty riddles found among Philadelphia blacks in 1923. Tales include animal stories, ghost stories, variants of the magic flight. Includes list of informants.

Ferris, William R., Jr. "Racial Repertoires Among Blues Performers," Ethnomusicology, XIV:3 (September, 1970), 439-449.

Deals with how textual material is modified and describes how Negro performers tailor rhythm and tonality to suit tastes of different audiences.

Hannerez, Ulf. Soulside: Inquiries into Ghetto Culture and Community. New York: Columbia University Press, 1969. 236 pp.

Study of Winston Street in Washington, D.C.: its people, urban life styles, facets of ghetto sex roles, common experiences, function of mythmaking, and discussion of ghetto dwellers' unrest and how they view insurrection. Appendix discusses methods and approach of study. Notes, reference listing, index.

Hawkins, Beverly. "Folklore of a Black Family," Journal of the Ohio Folklore Society, II:1 (April, 1973), 2-19.

Concentrates on folklore of one black family and explains changes in lore in different age levels. Gives examples of beliefs, tales, and jokes.

Haywood, Charles. "Negro Minstrelsy and Shakespearean Burlesque," Folklore and Society, ed. by Bruce Jackson. Hatboro, Pa.: Folklore Associates, 1966. Pp. 77-92.

Discusses creation of Negro minstrelsy by northern white minstrelmen from a racial stereotype. Notes technique of combining speeches and soliloquies of Shakespeare with the stereotype for humorous and fractured effect. Shows how these parodies inspired song texts. Includes 14 examples, reference notes.

Jackson, Bruce. "Circus and Street: Psychosocial Aspects of the Black Toast," Journal of American Folklore, 85:336 (April-June, 1972), 123-139.

Suggests functions of the toast and compares these to functions of the circus: a parody of fears and needs of those who come to be entertained. Gives examples of Stackolee, Signifying Monkey, Sam the Pimp and others.

Jackson, Bruce. "What Happened to Jody?" Journal of American Folklore, 80:318 (October-December, 1967), 387-396.

Presents five songs and toasts concerning "Jody" (folk expression for a kind of coital movement). Shows how these songs grew out of a husband's worry over his wife's infidelity while he was away at war.

Jackson, Bruce. "White Dozens and Bad Sociology," Journal of American Folklore, 79:312 (April-June, 1966), 374-377.

Criticism of article by Ayoub and Barnett, "Ritualized Verbal Insult in White High School Culture" (JAF, 1965). Argues that playing the dozens was not limited to lower-classed Negroes, but is also prevalent in middle and upper class cultures.

Jones, Dazzie Lee. "Some Folktales from Negro College Students," Tennessee Folklore Society Bulletin, XXIV:3 (September, 1958), 102-111.

Discusses difficulties in obtaining and recording stories from sometimes unwilling friends. Includes ten tales (with explanatory notes) collected from urban, black college students.

Keil, Charles. Urban Blues. Chicago: University of Chicago Press, 1966. 231 pp.

Concerned with expressive male role of contemporary bluesmen in lower-classed urban Negro culture. Discusses Afro-American music, blues styles and causes, some famous contemporary bluesmen, contemporary blues "ritual," and the artist and his audience. References, appendix, annotated outline on blues styles, index.

Kmen, Henry A. "Old Corn Meal: A Forgotten Urban Negro Folksinger," Journal of American Folklore, 75 (1962), 29-34.

Assembles printed information on Negro peddler-singer of New Orleans in the 1830's. Presents evidence to show he influenced traveling minstrels in New Orleans and that his music and style might have influenced jazz.

Kochman, Thomas (ed.). Rappin' and Stylin' Out: Communication in Urban Black America. Chicago: University of Illinois Press, 1972. 424 pp.

Essays on nonverbal communication, vocabulary & culture, expressive use of language, and expressive role behavior. Introduction to each essay.

Lee, Collins. "Some Negro Lore from Baltimore," Journal of American Folklore, V:XVII (April-June, 1892), 110-112.

Presents 50 folk beliefs dealing with death signs, medical cures, good luck signs, courtship & marriage, and weatherlore.

Liebow, Elliot. Tally's Corner: A Study of Negro Streetcorner Men. Boston: Little, Brown & Co., 1967. 260 pp.

Sociological study of acting and responses of loitering Negroes made in Washington's inner city during the early 1960's. Sections on these men as fathers, husbands, lovers & exploiters, and their attitudes toward jobs, social heirarchy, and communication. Appendix, references.

Longini, Muriel Davis. "Folk Songs of Chicago Negroes,:" Journal of American Folklore, 52:203 (January-March, 1939), 96-111.

Sees Chicago Negroes as predominantly migrants from the South. Presents 31 songs (blues with escape themes) and two children's songs. Discusses when, why, and how black music moved from the rural south to northern cities.

Miller, Linda. "Playin' the Dozens Among Black High School Students," Journal of the Ohio Folklore Society, II:1 (April, 1973), 20-29.

Collection of dozens recorded by black school teacher of an inner-city high school class, including attacks on both mother and father.

Mullen, Patrick B. "A Negro Street Performer: Tradition and Innovation," Western Folklore, XXIX:2 (April, 1970), 91-103.

1967 study of "Bongo Joe," street comedian and musician in Galveston, Texas. Describes his use of traditional African rhythms and themes, satire, sexual attitudes and frustrations of his jokes, and improvisation on steel drums.

Smith, Hope. "A Description of a Black Party," Journal of the Ohio Folklore Society, II:1 (April, 1973), 30-37.

Describes party of black college students and identifies traditional elements in it. Notes participants, setting, dialect, and their views of traditionally negative stereotypes.

Suthern, Orrin Clayton, II. "Minstrelsy and Popular Culture," Journal of Popular Culture, IV:3 (Winter, 1971), 658-673.

Introduces history of minstrelsy and gives sketches of careers of blacks who followed minstrel shows and became actors and composers. Discusses origins of ragtime.

Stearns, Marshall and Jean. "Frontiers of Humor: American Vernacular Dance," Southern Folklore Quarterly, XXX:3 (September, 1966), 227-235.

Discusses two-person comedy dance teams of the late twenties. Notes how these evolved into acts of violence, and later into one-person acts.

Szwed, John F. "Musical Adaptations Among Afro-Americans," Journal of American Folklore, 82 (1969), 112-121.

Delves into structural and functional characteristics of spirituals, blues, gospel, and soul music in the U.S., touching also on Central and South American Negro music forms. Points to ways in which traditional forms have been used in black social movements.

Szwed, John F. "Negro Music: Urban Renewal," Our Living Traditions, ed. by Tristram Coffin. New York: Basic Books, Inc., 1968. Pp. 272-282.

Shows how Afro-American music in the city functions as part of mass culture, but has not yet become a part of the popular mainstream. Deals with blues, gospel music, and jazz.

Winslow, David J. "Bishop E.E. Everett and Some Aspects of Occultism and Folk Religion in Negro Philadelphia," Keystone Folklore Quarterly, XIV:2 (Summer, 1969), 59-80.

Study of a store selling occult paraphernalia in black ghetto of Philadelphia: its setting, proprietor, merchandise, and beliefs and functions of this merchandise. Shows relation of this store to the church. Notes.

VII. OCCUPATIONAL LORE

A. LABOR AND INDUSTRIAL

Boatright, Mody C. Folklore of the Oil Industry. Dallas: Southern Methodist University Press, 1964. 220 pp.

Explores an example of creators and carriers of tradition in literate industrial society. Focuses on lore of the oil industry up to 1940, involving search for oil, stereotypical characters of the industry, and songs, tall tales, and anecdotes of the profession. Notes, index.

Boatright, Mody C. Gib Morgan: Minstrel of the Oil Fields. Dallas: Southern Methodist University Press, 1965. 104 pp.
Reprint of El Paso: Carl Hertzog, 1945 ed.

Divided into two sections: life Gib Morgan lived and tales he told. Describes Morgan as artist and gives 51 tales about his life. Includes story told by Morgan. Appendix.

Boatright, Mody Coggin and William A. Owens. Tales From the Derrick Floor: A People's History of the Oil Industry. Garden City, N.Y.: Doubleday & Co., 1970. 268 pp.

History of oil fields in Texas told by over 100 workers. Discusses finding oil, boom towns and their law, women in the fields, lingo, hazards of the work, characters, and other topics. Includes historical dates of significance, selected bibliography, index.

Boone, Leslie Phipps. "Patterns of Innovation in the Language of the Oil Field," American Speech, XXIV:1 (February, 1949), 31-37.

Discusses language of oil field workers from Oklahoma and Texas, and its adaption to a special class of workers. Explains origins of synonymous terms and compound words and standard pronunciation.

Evanson, Jacob A. "Folk Songs of an Industrial City," Pennsylvania Songs and Legends, ed. by George Korson. Philadelphia: University of Pennsylvania Press, 1949. Pp. 423-466.

Collection of songs composed by steelworking bards: union songs, hymns, tragedies, and variants of traditional songs. Shows how workers grouped themselves by nationality and drew upon ethnic tunes and materials

Fowke, Edith. "Labor and Industrial Protest Songs in Canada," Journal of American Folklore, 82:332 (January-March, 1969), 34-50.

Notes that few songs in Canada about fishermen, trappers, lumber jacks and harvesters were protest in nature. Presents texts and history of about 17 songs (some French, some English) in Canada. Notes.

Graves, Bennie. "Breaking Out: An Apprenticeship System Among Pipeline Construction Workers," Human Organization, 17:3 (Fall, 1958), 9-13.

Describes three distinct role and status phases in trainee's apprenticeship to pipeline construction in Dallas, Texas. Notes how this system frees the bosses from choosing workers from among those he knows. Notes.

Green, Archie. "American Labor Lore: Its Meanings and Uses," Industrial Relations, 4:2 (February, 1965), 51-68.

Comments on labor's place in American tradition, describes some examples of labor lore (songs, jokes, folk etymology), and shows why the union movement should give greater attention to its own lore.

Green, Archie. "The Workers in the Dawn: Labor Lore," Our Living Traditions, ed. by Tristram Coffin. New York: Basic Books, Inc., 1968. Pp. 251-262.

Gives brief survey of labor terms, anecdotes, and lyric fragments of laborers. Shows how labor lore and work continue to shape people's lives.

Hand, Wayland D. "American Occupational and Industrial Folklore: The Miner," Kontakte und Grenzen: Probleme der Volks-Kulture-und Sozialforschung; Festschrift für Gerhard Heilfurth, ed. by Hans Foltin. Göttingen: Otto Schwartz & Co., 1969. Pp. 453-460.

Gives history of scholarship of occupational folklore. Shows how problems and fears of miners relate to their lore. Notes effect of ethnic rivalry and levels of skills on miners and how these effect jokes, stories, and customs of miners and their families. Sees need to study the miner in context of the rest of the community and its values. Notes.

Harding, Charles. "The Social Anthropology of American Industry," American Anthropologist, 57:6 (December, 1955), 1218-1231.

Describes studies done on industrial organization and the inter-relationships of workers. Describes hierarchy of management, union organization, and their effects on each other and the community. References.

Hobsbawn, E.J. "Ritual in Social Movements," Primitive Rebels: Studies in Archaic Forms of Social Movement in the 19th and 20th Centuries. New York: W.W. Morton & Co., Inc., 1959. Pp. 150-174.

Discusses the rise and decline of rituals in primitive social movements which were still present in 19th Century movements. Shows how rituals derived from older traditions bound brotherhoods and maintained secrecy of the group.

Other essays in the book concern the social bandit, city mob, labor sects, anarchists, and fascist and peasant communism.

Jansen, William Hugh. "Lore of the Tankbuilders: Part 3 of Tales from a Steel Town," Hoosier Folklore Bulletin, III:2 (June, 1944), 27-29.

Describes and records a few humorous stories and memorates collected from a tankbuilding foreman. Mentions belief and proverb discovered with short exposure to tankbuilders.

King, Arthur T. "Oil Refinery Terms in Oklahoma," Publications of the American Dialect Society, 9 (April, 1948), 3-64.

Glossary of terms collected from chemists in refineries in Tulsa and Oklahoma City. Explains why vocabulary lists soon become obsolete. Provides a listing of other glossaries in this field.

Kornhauser, Arthur. Mental Health of the Industrial Worker: A Detroit Study. New York: John Wiley & Sons, Inc., 1965. 354 pp.

Discusses psychological conditions of workers in modern mass-production industry. Relates orientation and procedures, relation of job satisfaction to mental health, and worker's orientation to his work, non-work life, his personal goals, and himself. Appendices, notes, references, index.

Korson, George. Coal Dust on the Fiddle: Songs and Stories of the Bituminous Industry. Foreword by John Greenway. Hatboro, Pa.: Folklore Associates, Inc., 1965. 460 pp.
Originally published in 1943.

Contains description of coal camps and relates songs that pertain to them: some traditional and others, composed. Contains folklore of the mines: types of mines, employees and their jobs, craft superstitions and legends, luck in the mines, mine disasters, and unions (story- and songlore). List of "Bards and Minstrels," index, bibliography.

Korson, George. Minstrels of the Mine Patch: Songs and Stories of the Anthracite Industry. Foreword by Archie Green. Hatboro, Pa.: Folklore Associates, Inc., 1964. 332 pp.
Originally published in 1938.

Sees stories and songs of anthracite mines as either indigenous or from the Old Country. Includes stories of supernatural, mine disasters & injuries, legends of Molly Maguire, ethnic stories. Appendix includes biographies of informants and home remedies. Glossary of technical terms relating to mining, index, bibliography.

McKelvie, Donald. "Aspects of Oral Tradition and Belief in an Industrial Region," Folk Life, I (1963), 77-94.

Defends collection of oral traditions in an industrial region as folklore. Through informants, traces history of Irish immigrants into an area. Stresses need for more work studying immigrants in an urban center.

Messenger, Betty. "Picking Up the Linen Threads: Some Folklore of the Northern Irish Linen Industry," Journal of the Folklore Institute, IX:1 (June, 1972), 13-27.

Describes rural craft and urban industrial aspects of linen production in Northern Ireland from 1900 to 1940 and gives examples of the industry's songs and rhymes. Shows relation of Catholic lore to that of the linen industry.

Nickerson, Bruce E. "Is There a Folk in the Factory?" Journal of American Folklore, 87:344 (April-June, 1974), 133-139.

Contextual study of Boston blue-collar folklore, divided into verbal material, traditional customs & celebrations, crafts, and cultural attitudes. Notes lack of union gossip and a folk hero, but the presence of some ethnic jokes.

Rippy, Pauline. "Language Trends in Oil Field Jargon," Publications of the American Dialect Society, 15(April, 1951), 72-80.

Notes spontaneous name-creating in the oil fields. Examines vocabulary beginnings and growth and conservative features of the language (making compounds, borrowing terms from occupations).

Weiner, Harvey. "Folklore in the Los Angeles Garment Industry," Western Folklore, XXIII:1 (January, 1964), 17-21.

Brief sampling of lore of the garment industry in Los Angeles. Reflects occupational syncretism between the hand industry of the Old World and mass production of the U.S. Discusses differences in social status of tailors in Jewish and Italian traditions, initiation traditions, and beliefs and customs of the garment industry.

B. MISCELLANEOUS URBAN OCCUPATIONS

Allen, Lee. "The Superstitions of Baseball Players," New York Folklore Quarterly, XX:2 (June, 1964), 98-109.

Discusses superstitions which flourished during early years of baseball. Sees contemporary beliefs as survivals from that earlier period.

Baltzell, E. Digby. Philadelphia Gentlemen: The Making of a National Upper Class. New York: The Free Press, 1958. 440 pp.

Sociological study of American business aristocracy, focusing on Philadelphia upper and elite class in the 1940's. Discusses structure of upper class and influences of history, neighborhood, religion, education, and social clubs on class structure. Notes, index.

Bennett, John Michael. "Folk Speech and Legends of the Trade of House-Painting," Southern Folklore Quarterly, XXXIII:4 (December, 1969), 313-316.

Describes and gives examples of painter's jargon, esoteric references to those who take advantage of clients, and numskull and trickster tales.

Coffin, Tristram Potter and Hennig Cohen (eds.). Folklore From the Working Folk of America. Garden City, N.Y.: Anchor Press/ Doubleday, 1973. 464 pp.

Selections of folk literature, folk life and speech, and legendary figures in song and story of the working class-- all taken from folklore journals and archives. Melodies given for some songs. Notes, index.

Coffin, Tristram Potter. The Old Ball Game: Baseball In Folklore and Fiction. New York: Herder and Herder, 1971. 206 pp.

Treats baseball as integral and central part of America's epic lore. Discusses legends, proverbs, speech, and superstitions which have developed from the game. Indices of baseball people, books, poems, and stories on baseball, and general topics associated with baseball.

Freud, Ralph. "George Spelvin Says the Tag: Folklore of the Theater," Western Folklore, XIII: (1954), 245-250.

Categorizes and gives examples of folklore of the theater: cultural items adapted to the playhouse, those created by theater people, those with no logic or known origin. Includes one tall tale of the theater.

Grider, Sylvia Ann. "A Note on Inter-Office Memo Parodies," Folklore Forum, VII:2 (April, 1974), 143-144.

Comments on recent humorous memos being xeroxed and passed around offices. Gives examples concerning a company's policy concerning streaking.

Gross, Dan. "Folklore of the Theater," Western Folklore, XX:4 (October, 1961), 257-263.

Presents 61 beliefs collected in Los Angeles, involving taboos of good and bad luck, items of clothing and jewelry, the "rightness" of the stage and dressing room, music, and dancers.

Jones, Michael Owen. "Soda-fountain, Restaurant, and Tavern Calls," American Speech, 42(February, 1967), 58-64.

Presents traditional calls used in Lawrence, Kansas concerning foods, beer, soda-fountain orders, number of items in each order, size of beverage, special instructions, and miscellaneous. Discusses origins of some calls. Glossary.

Loomis, C. Grant. "Sign Language of Truck Drivers," Western Folklore, XV:3 (July, 1956), 205-206.

Concentrates on gestures of truck drivers, but also discusses their jargon and traditional dress. Article taken from the Oakland Tribune (November 13, 1955).

Niederhoffer, Arthur. Behind the Shield: The Police in Urban Society. Garden City, N.Y.: Doubleday & Co., Inc., 1967. 253 pp.

Discusses the urban police department, cynicism, authoritarian police personality, and police in relation to the Supreme Court. Focuses on New York City Police Department. Index.

Phillips, George L. "Street-Cries of American Chimney Sweepers," New York Folklore Quarterly, VIII:3 (Autumn, 1952), 191-198.

Gives history of English and American chimney-sweepers. Notes American embellishment of cries with popular song fragments and cries of Negro sweepers in New Orleans. Gives examples of cries, notes.

Riordan, John Lancaster. "Soda Fountain Lingo," California Folklore Quarterly, 4:1 (January, 1945), 50-57.

Sees soda fountain terms as distinctly American, often picturesque, and sometimes historically connected. Discusses the function, variation, and change of lingo. Glossary.

Sanderson, Stewart. "The Folklore of the Motor-Car," Folklore, 80 (Winter, 1969), 241-252.

Deals with use of protective talismen and mascots in cars. Notes use of magical threads to remedy engine failures in Scotland. Lists 11 myths about Rolls-Royces and nine contemporary folktales.

Shafer, Robert. "The Language of Culinary Workers," American Speech, XXI:2 (April, 1946), 86-89.

Discusses transmission and development of restaurant slang and how it is affected by the transience of the workers. Glossary.

Thrill, Richard S. "'A Rose by Any Other Name': Computers, Traditions, and the Folklorist," Tennessee Folklore Society Bulletin, XL:1 (March, 1974), 1-7.

Considers why humanists (including folklorists) do not make greater use of computer technology in research. Calls for a study of folkloric phenomena of the computer. Reference notes.

Thorpe, Peter. "Buying the Farm: Notes on the Folklore of the Modern Military Aviator," Northwest Folklore, II:1 (1967), 11-17.

Discusses myths of infallibility, peace-keeping, masculinity of flyers, death-defiance, and taboos on fear and lassitude of military aviators. Notes that the jargon is euphemistic and Oedipal.

Truzzi, Marcello. "The American Circus as a Source of Folklore: An Introduction," Southern Folklore Quarterly, XXX:4 (December, 1966), 289-300.

Summarizes history of the circus in the U.S. and discusses four categories of its folklore: transmission of techniques of the performer, language, folktales (origin and tall tales), and music and song (work chantys of the tent crew, clowns' songs, music of circus bands).

Whittlesay, Wes. "The Ritual of the Surgical Scrub," New York Folklore Quarterly, XX:2 (June, 1964), 122-125.

Describes surgical scrub as mystical, yet functional ritual (literal and symbol¹ eansing). Includes representative set of procedures for the scrub.

Wilson, David B. "Post Office Vocabulary," Keystone Folklore Quarterly, VII:1 (Spring, 1952), 14.

16 terms used in the postal service (with no identification of time and place).

Wilson, Gordon and Kenneth Clarke. "Folklore in Certain Professions: The English Teacher and Folklore," Tennessee Folklore Society Bulletin, XXVI:2 (June, 1970), 25-28.

Discusses how students often have folkish attitudes concerning language and literature, perpetrated by professors. Sees these views as childish and often limiting and confusing the student.

Wilson, Gordon and Jesse Funk. "Folklore in Certain Professions: The Physician and Folklore," Tennessee Folklore Society Bulletin, XXXV:1 (March, 1969), 1-5.

Discusses Kentuckian folk remedies and reviews traditional beliefs and attitudes toward surgery, hypodermics, doctors, and professional medicine in general. Notes rapidly changing attitudes toward professional medicine. Study takes place in Bowling Green.

Wilson, Gordon and Addie Suggs Hilliard. "Folklore in Certain Professions: Teacher and Folklore, or Shakespeare's Nature at Mammoth Cave," Tennessee Folklore Society Bulletin, XXXIII:4 (December, 1967), 98-108.

Compares nature references from Shakespeare's works to beliefs & symbols found in the Mammoth Cave region in Kentucky. Attempts to explain why these beliefs have survived in this area.

Yelsma, Paul L. "Words Used by the Fire Fighters of the Denver Fire Department," Publications of the American Dialect Society, 52 (November, 1969), 24-36.

Presents two categories of current idioms of the Denver Fire Department: one referring to equipment, the other to living quarters and personnel. Notes that both groups of words seem to be peculiar to the Denver area. Glossary.

VIII. OTHER URBAN SUBCULTURES

A. CHILDREN

Abrahams, Roger D. Jump-Rope Rhymes: A Dictionary. Austin: University of Texas Press, 1969. 228 pp.

Study of children's jump-rope rhymes, including introduction on history of rhyme types and form. Contains a guide to use dictionary, 619 entries (with sources noted), and variants, if any. Includes appendices of jump-rope games (names and terms), names mentioned in the rhymes, and listing of works cited.

Abrahams, Roger D. "Some Jump-Rope Rimes from South Philadelphia," Keystone Folklore Quarterly, VIII:1 (Spring, 1963), 3-15.

Describes ways of jumping rope found among black youths in South Philadelphia. Gives collection of rimes and variants collected from 1958 to 1960. Notes.

Abrahams, Roger D. "Some Jump-Rope Rimes from Texas," Southern Folklore Quarterly, XXVII:3 (September, 1963), 196-213.

Presents over 100 rimes from University of Texas Folklore Archives, noting date and place of collection where possible. Includes bibliography on children's rhymes.

Ashton, J.W. "Marble-Playing in Lewiston Fifty Years Ago," Northeast Folklore, 3:2 (Summer, 1960), 24-27.

Discusses marble playing in Lewiston, Maine. Describes this town fifty years ago, types of marbles available, and two games played with marbles.

Atkinson, Robert M. "Songs Little Girls Sing: An Orderly Invitation to Violence," Northwest Folklore, II:1 (1967), 2-8.

Notes that sex and violence reappear in songs collected from five to ten year old girls in Eugene, Oregon. Gives examples and discusses function of these songs and parodies of popular songs.

Berkovits, Rochele. "Secret Languages of Schoolchildren," New York Folklore Quarterly, XXVI:2 (June, 1970), 127-152.

Discusses several types of secret languages, including Bop talk, G-talk, Egg-talk, Girl- and Boy-talk, sign language, collected from sixth graders in Canarsie, N.Y. Some texts of interviews are included.

Castagna, Barbara. "Some Rhymes, Games, and Songs from Children in the New Rochelle Area," New York Folklore Quarterly, XXV:3 (September, 1969), 221-237.

Lists a variety of rhymes, songs, games, and riddles collected in New Rochelle, New York in April, 1969 from children three to twelve years of age.

Cray, Ed. "Jump-Rope Rhymes from Los Angeles," Western Folklore, XXX:2 (April, 1970), 119-127.

Over 40 rhymes collected in Los Angeles between 1958 and 1963, some of which were remembered back in the early 1900's. Whenever possible, annotated to Abraham's Jump-Rope Rhymes.

Culin, Stewart. "Street Games of Boys in Brooklyn, N.Y." Journal of American Folklore, IV:KIV (July-September, 1891), 221-237.

Describes 36 games known by one boy in Brooklyn, counting-out procedures, information on gangs, and prejudices held against certain games. Notes.

Hoffman, Dan G. "Lemonade, A Children's Game from New York City," New York Folklore Quarterly, VI:2 (Summer, 1950), 95-97.

Describes game played in a tenement section of New York City, combining features of tag with charades. Includes description of game, the group playing it, and way it was governed.

Ingham, Curtis and Harriet Lyons. "The Sporting Life: Learning the Ropes," Ms. Magazine, III:10 (April, 1975), 26-27.

Gives history of Double Dutch jump rope, the tournament, and its rules in Harlem. Discusses old vs. newer rules of the game.

Jones, Michael Owen. "Chinese Jump rope," Southern Folklore Quarterly, XXX:3 (September, 1966), 256-263.

Describes Chinese jump rope version and social context noted in Wichita, Kansas. Diagrams.

Krueger, John R. "Parodies in the Folklore of a Third Grader," Southern Folklore Quarterly, XXXII:1 (March, 1968), 66-68.

Gives partial texts to 11 parodies of well known songs, collected from the author's third grade son in Bloomington, Indiana. Discusses parody meter and alteration of syllables.

Langstaff, John and Carol. Shimmy Shimmy Coke-Ca-Pop!: A Collection of City Children's Street Games and Rhymes. Garden City, N.J.: Doubleday & Co., Inc., 1973. 95 pp.

Examples of games collected from Boston, Roxbury, Cambridge, and New York ethnic groups, including games of name calling, ball bouncing, circle, sidewalk drawing, Who's it?, tag jump rope, follow the leader, hand clapping, and dramatic play. Lyrics given in some cases. Photos.

Opie, Iona and Peter. The Lore and Language of School Children. Oxford: The Clarendon Press, 1959. 417 pp.

Discusses speech wear and repair in oral tradition, sources, and regional variation in rhymes. Discusses and gives examples of rhymes & songs of fun, riddles, parodies, topical rhymes, nicknames & epithets, jeers & torments, pranks, and other topics. Sections on children's calendar, occasional customs, secret languages, ways of testing affection, oral traditions showing rivalry, and responses to authority. Geographical, first line and general indices. Collected in British Isles.

Silverstein, Arthur B. "Variations on Stickball," New York Folklore Quarterly, XXI:3 (September, 1965), 179-183.

Discusses rules, equipment, and social context of 4 variants of stickball.

Sutton-Smith, Brian and B.G. Rosenberg. "Sixty Years of Historical Change in the Game Preferences of American Children," Journal of American Folklore, 74 (1961), 17-46.

Comparison of four studies collected in 1896, 1898, 1921, and 1959. Ranks 35 games according to preference, by both sexes. Discusses differences found in the studies.

Weiner, Meryl. "The Riddle Repertoire of a Massachusetts Elementary School," Folklore Forum, III:1 (January, 1970), 7-38.

Discusses varying functions of children's riddles. Categorizes about 300 riddles collected in Auburn, Massachusetts by grade and sex. Analysis and comments on each category.

Williams, Talcott. "A Game of Children in Philadelphia," Journal of American Folklore, XII:XLVII (October-December, 1899), 292.

Presents text of a rhyme girls dance to in Philadelphia.

Winslow, David J. "Children's Derogatory Epithets," Journal of American Folklore, 82:325 (July-September, 1969), 255-263.

Presentation, analysis, and interpretation of derogatory epithets, collected in Rochester, Cooperstown, New York, and Philadelphia between 1965 and 1968. Shows how others have viewed the material, categorizes and examines the use of epithets, draws conclusions about functions, motives, results of use, and suggests how this relates to folklore.

Winslow, David J. "Children's Picture Books and the Popularization of Folklore," Keystone Folklore Quarterly, XIV:4 (Winter, 1969), 142-157.

Explores use and misuse of illustrations in children's books to complement textual and oral materials, and establish continuity & expansion of traditions. Shows how illustrations control text meaning and present examples of material folk culture.

Withers, Carl. "Current Events in New York City Children's Folklore," New York Folklore Quarterly, III:3 (Autumn, 1947), 213-222.

Contains examples of conventional games, songs, chants, riddles, gags, insults, secret languages, and superstitions collected from New York City children during World War II. They are characterized by use of names of war-time political figures.

B. HIGH SCHOOL AND COLLEGE

Carlinsky, Dan (ed.). A Century of College Humor: Cartoons, Stories, Poems, Jokes, and Assorted Foolishness from Over 95 Campus Magazines. New York: Random House, 1971. 227 pp.

Compendium of humorous materials and parodies from college humor magazines, arranged historically, many by now-famous authors and cartoonists. Presents 99 often repeated college jokes. Index to magazines and authors.

Huguenin, Charles A. "Burial of Calculus at Syracuse," New York Folklore Quarterly, XVII:4 (Winter, 1961), 256-262.

Describes traditional annual ceremonies to bury calculus at Syracuse University, which began in 1873. Presents funeral procession, odes, and burial or cremation ceremonies.

Huguenin, Charles A. "A Prayer for Examinations," New York Folklore Quarterly, XVIII:2 (Summer, 1962), 145-148.

Examines prayer to St. Joseph of Cupertino, patron saint of the stupid, collected from tradition at a Roman Catholic institution in New Rochelle, New York. Describes historical background, survival and functions of the prayer.

Licht, M. "Some Automotive Play Activities of Suburban Teenagers," New York Folklore Quarterly, XXX:1 (March, 1974), 44-65.

Discusses various play activities and interactions with cars, involving physical skill, imitation of social roles, strategy, and/or probability. Notes that traditions are usually learned from older peers, utilize the car's mobility, and provide outlet for rebelliousness or escape. Sees teenager's behavior as patterned, irresponsible, and expressive.

Mook, Maurice A., "Quaker Campus Lore," New York Folklore Quarterly, XVII:4 (Winter, 1961), 243-252.

Examples of anecdotes concerning school faculty, administrators, and students collected from four Quaker schools. Explanatory paragraphs.

Reynolds, Neil B. "Lore from Union and Princeton," New York Folklore Quarterly, XVII:4 (Winter, 1961), 253-255.

Three anecdotes concerning professors of Union College and Princeton College.

"Scatological Lore on Campus," Journal of American Folklore, 75 (1962), 260-262.

Discusses investigation and collection of scatological college lore. Cites six frequently told examples relating to one specific male figure. Discusses problems in collecting this lore and links it to abnormal behavior. Anonymous author.

Seymour, Richard K. "Collegiate Slang: Aspects of Word Formation and Semantic Change," Publications of the American Dialect Society, 51 (April, 1969), 13-22.

Discusses word derivation, rhyme, formation, alliteration and extensions of slang collected at Duke University from 1964 to 1967. Notes that items are local in origin and use and peculiar to institution and group.

Sherman, Constance D. "Oberlin Lore," New York Folklore Quarterly, XVIII:1 (Spring, 1962), 58-60.

Gives history of Oberlin College and relates some legends connected with it, particularly concerning the Dean of Women.

Taylor, Archer. "Pedro! Pedro!" Western Folklore, VI:3 (July, 1947), 228-231.

Collection of 18 short tales or explanations of the call "Pedro!" heard on the Berkeley campus, beginning back in the 1930's. Discusses the call's function, variation, and beliefs associated with its use.

Tillson, William. "Purdue Classroom Recollection," New York Folklore Quarterly, XVIII:1 (Spring, 1962), 55-57.

Brief description of folklore found at Purdue University (beliefs & songs), collected from students in introductory folklore class.

C. DRUG CULTURES AND LORE

Agar, Michael H. "Folklore of the Heroin Addict: Two Examples," Journal of American Folklore, 84:332 (April-June, 1971), 175-185.

Gives two examples of toasts shared by black and white addicts, with purpose of entertainment within the culture. One concerns culture hero, while the other provides society's negative view of drug culture.

Bauman, Richard and Neil McCabe. "Proverbs in an LSD Cult," Journal of American Folklore, 83:329 (July-September, 1970), 318-324.

Studies function of LSD cult's proverb parodies in initiation rite litanies. Cites ten examples which negate worldly identity of the cultists.

Bradley, Haldeen. "Riding the White Horse," Southern Folklore Quarterly, XXV:3 (September, 1961), 167-177.

Gives examples of specialized vocabulary and customs associated with use of narcotics on the Texas-Mexican border. Sections on marijuana, morphine, opium, and opium dream.

Carey, James T. and Jerry Mandel. "A San Francisco Bay Area 'Speed' Scene," Journal of Health and Social Behavior, 9:2 (June, 1968), 164-174.

Explores physical, psychological and social effects of massive doses of amphetamines on group of heavy users in Berkeley, their round of life, and effect of law on these social relations. Suggests their behavior is result of interaction of the drug's chemical effects, setting, and impact of the law.

Casey, John, Jr. and Edward W. Preble. "'Taking Care of Business'--The Heroin User's Life on the Street," The International Journal of the Addictions, 4:1 (March, 1969), 1-24.

Presents life of lower-class heroin users in New York City in street environment. Describes marketing processes and history of heroin use (involving the user in an economic concern).

Davis, Fred and Laura Munoz. "Heads and Freaks: Patterns and Meanings of Drug Use Among Hippies," Journal of Health and Social Behavior, 9:2 (June, 1968), 156-164.

Differentiates between "heads" and "freaks" and shows how the terms connote different social recruitment, lifestyles, and philosophical outlooks.

Feldman, Harvey. "Ideological Supports to Becoming and Remaining a Heroin Addict," Journal of Health and Social Behavior, 9:2 (June, 1968), 131-139.

Examines lifestyles of action-seeking youths and finds clues for the spread of drug use in slums. Describes how concept of "stand-up cat" helps explain how many slum youths experiment with heroin before and after they realize physical and social consequences of addiction.

Mitchell, Eve C. "Folklore of Marijuana Smoking," Southern Folklore Quarterly, XXXIV:2 (June, 1960), 127-130.

Describes folklore common to marijuana smokers and discusses how marijuana's illegality helps maintain lore of this group. Gives examples of folk speech, customs, beliefs, and food.

Pope, Harrison, Jr. Voices From the Drug Culture. Boston: Beacon Press, 1971. 147 pp.

Describes drug culture and why middle- and upper-class youths have turned to drugs. Contains accounts of drug subculture by members of the culture. Appendix discusses participant observer method used. Annotated reference bibliography for each chapter.

D. MISCELLANEOUS SUBCULTURES

Asbury, Herbert. The Gangs of New York: An Informal History of the Underworld. New York: Blue Ribbon Books, Inc., 1939. 400 pp.

Discusses New York as cradle of the gangs, early gangs of the Bowery and Five Points, waterfront piracy, draft riots, and more notorious gangs. Appendix, bibliography, index.

Fife, Austin and Alta. Saints of Sage and Saddle: Folklore Among the Mormons. Gloucester, Mass.: Peter Smith, 1966. 367 pp.

Discusses and gives examples of legends (including church origins and heroics), miracle tales, supernatural lore, and songs of the Mormon faith. Bibliography, notes, index.

Goffman, Erving. Asylums: Essays on the Social Situation of Mental Patients and Other Inmates. Garden City, N.Y.: Anchor Books, 1961. 386 pp.

Analysis of life in regimented closed worlds like prisons, army training campus, etc., with most emphasis on mental hospitals. Gives portrait of life in a total institution, initial effects of institutionalization on the person's previous socialization, role of the staff, and underlife of the public institution. Footnotes.

Jackson, Bruce. "Folk Ingenuity Behind Bars," New York Folklore Quarterly, XXII:4 (December, 1966), 243-250.

Explores prison as folk group and sees useful items made there as folk art. Shows how homemade weapons, homebrew, and verbal folklore help relieve tensions of that group.

Whalen, William J. Handbook of Secret Organizations. Milwaukee: The Bruce Publishing Co., 1966. 164 pp.

Presents basic information about 45 major secret organizations and a dozen smaller organizations in the U.S. Includes history of secret organizations in the U.S. and attributes their growth to the idea that they meet needs of their members. Includes examples of rituals, oaths, secret handshakes, passwords, etc.

IX. FOLKLORE AND MODERN MASS MEDIA

Averill, Patricia and Benjamin Berry. "Media Review: Black Radio," Journal of the Ohio Folklore Society, II:1 (April, 1973), 38-40.

Discusses radio stations as media outlets for blacks in Ohio. Shows four areas of interest and their functions on black radio: Sunday programming, daily musical programs, the disc-jockey, and commercials.

Brewster, Paul G. "'Witchdoctor Advertising': Folklore in the Modern Advertisement," New York Folklore Quarterly, XIV:2 (Summer, 1958), 140-144.

Shows how modern manufacturers often imply in advertisements that personified demons cause sickness and that their medications eradicate these demons. Success of these ads, seen in high sale figures, indicate the audience responds to text-plus-picture signals.

Burns, Tom. "Folklore in the Mass Media: Television," Folklore Forum, II:4 (July, 1969), 90-106.

Using television as media, discusses the kind and amount of traditional materials found, the extent to which material is true folklore (analyzed by performer, text, style, & audience), distribution and use of materials. Discussion based on programs thought most likely to contain traditional materials. Observes examples of traditional music & song, beliefs, gestures, narratives, proverbial sayings, customs, dance, and games & rhymes. Notes.

Carpenter, Richard. "Ritual, Aesthetics, and TV," Journal of Popular Culture, III:2 (Fall, 1969), 251-259.

Shows how TV alters sense ratios and supplants ritual activities common to the American family. Gives examples of TV rituals in programs. Suggests ways to heighten aesthetic quality of TV.

DuBose, Robert W., Jr. "Updating the Cowboy," Southern Folklore Quarterly, XXVI:3 (September, 1962), 187-197.

Suggests that the cowboy has become a national folk hero because he symbolizes America's only unique historical experience, the westward movement. States that cowboy-hero will not be replaced until a new "real" frontier hero is discovered.

Dundes, Alan. "Advertising and Folklore," New York Folklore Quarterly, XIX:2 (June, 1963), 143-151.

Discusses how mass media provides a basis for formation of new folklore and point of departure for oral humor, and why advertising should be recorded. Gives examples of humor stemming from advertising. Reference notes.

Greenberg, Bradley S. and Brenda Devin. Uses of Mass Media by the Urban Poor: Findings of Three Research Projects, With An Annotated Bibliography. New York: Praeger Publ., 1970. 251 pp.

Discusses role of mass media for urban poor adults & adolescents, and television behavior among disadvantaged children. Summarizes related findings and future research directions and gives annotated bibliography on communication and the poor. Subject index.

Hoffman, Frank A. "Prolegomena to the Study of Traditional Elements in the Erotic Film," Journal of American Folklore, 78:308 (April-June, 1965), 143-148.

Finds that more than 60% of 280 "skin flicks" viewed from the collection at the Institute of Sex Research at IU contain recognizable folkloristic elements and motifs.

Linick, Anthony. "Magic and Identity in Television Programming," Journal of Popular Culture, III:4 (Spring, 1970), 644-655.

States that magic (willful, accidental, or mysterious alteration) is the essence of much commercial television. Illustrates types and functions of magical transformations offered by the medium. References.

Lowels, Francisco J., Jr. The Uses of the Media by the Chicano Movement: A Study in Minority Access. New York: Praeger Publ., 1974. 185 pp.

Discusses Mexican-American group size, socio-economics, attempts at organization, and first and subsequent attempts to use media as tool. Describes Chicano media movement, its challenges to broadcasting, and its future implications for the movement. Appendices, bibliography, index.

Mason, Julia. "Some Uses of Folklore in Advertising," Tennessee Folklore Society Bulletin, XX:3 (September, 1954), 58-61.

Discusses how ten magazines use folklore to ensure success of their advertising. Examples include folk-say, proverbs, institutions, (special days & occasions), folk heroes & tales, people & their ways, and recipes. Notes that many of these ads are directed toward women.

McLuhan, Marshall. The Mechanical Bride: Folklore of the Industrial Man. Boston: Beacon Press, 1951. 157 pp.

Discusses how advertisements and comic strips have influenced and brought about public helplessness. Comments on examples of images, symbols, and stereotypes that have paralyzed the mind.

McLuhan, Marshall. The Medium is the Message. New York: Random House, 1967. 157 pp.

Shows the effect of technology in the mass media on social patterns in daily life.

McLuhan, Marshall. Understanding Media: The Extensions of Man. New York: McGraw-Hill Book Co., 1964. 318 pp.

Argues that how man communicates determines how he thinks, acts, and lives. Treats mass media as an extension of human personality which has decentralized modern living and placed modern man back into tribal lifestyles.

Rosenberg, Neil V. "Some Comments on Folklore in the Mass Media," Folklore Forum, III:1 (January, 1970), 39-41.

Reply to Burns' "Folklore in the Mass Media: Television" (FF, II:4). Raises questions about levels of audience consciousness and sees need for deeper examination of why programs or commercials use traditional materials. Discusses need for all aspects of staging, filming, and editing to be considered in terms of folkloristic content.

Sullenberger, Tom. "Ajax Meets the Jolly Green Giant: Some Observations on the Use of Folklore and Myth in American Mass Marketing," Journal of American Folklore, 87:343 (January-March, 1974), 53-65.

Examines how advertisers have taken traditional materials and applied them to foods, washday products, and automobiles for commercial gain. Discusses how folklore connotations have been changed, so as not to offend the public.